

THE
CHRISTIAN REMEMBRANCER.

MAY, 1839.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—*A Charge delivered to the Clergy of the Diocese of Chester, at the Triennial Visitation, in 1838. By JOHN BIRD SUMNER, D.D. Lord Bishop of Chester.* London: Hatchard. Pp. 63.
2. *A Charge delivered to the Clergy of the Diocese of Gloucester and Bristol, in August and September, 1838, at the Triennial Visitation of the Right Rev. JAMES HENRY, Lord Bishop of Gloucester and Bristol. Published at the Request of the Clergy.* London: Rivingtons. Pp. 49.
3. *A Charge delivered to the Clergy of the Diocese of Oxford. By RICHARD BAGOT, D.D. Bishop of Oxford, and Chancellor of the Most Noble Order of the Garter; at his Third Visitation, July and August 1838. Second Edition.* Oxford: Parker. London: Rivingtons. Pp. 29.
4. *A Charge delivered to the Clergy of the Diocese of Ripon, at the Primary Visitation of the New Diocese, in July and August 1838. By the Right Rev. CHARLES THOMAS, Lord Bishop of Ripon.* London: Rivingtons. Pp. 31.

It strikes us, as previously observed, that it is a marked feature of the present times of the Church, that so many of the Charges delivered by our Bishops to their Clergy are afterwards presented to the public through the press. Here, for instance, we have no less than four of these authoritative compositions, in addition to the two noticed in our last, published in the course of one year; and we are not sure that there may not have been others; and we must say that all of these, though of course in different degrees, are well deserving of attention. Now, on doubt, the publishing and general circulation thus given to such works have their advantages. Of the clergy, some may have been pre-

vented from attending the Visitation, to hear the remarks of their own diocesan ; and they have here an opportunity of receiving much valuable information, counsel, and encouragement, which otherwise they could scarcely have enjoyed. Those also who were present at the delivery of their Bishop's Charge, may naturally wish to have his statements and sentiments so placed before them, as to receive at their hands a more calm and deliberate consideration than they have been able to give them under the circumstances of a Visitation. Besides, in many cases, the publication of the Charge may be the means, and sometimes the only effectual means, of dissipating those erroneous views and misrepresentations respecting their contents, whether wilful or otherwise, to which newspaper and other reports often give rise, and indeed must ever be liable.

But certainly the publication of Episcopal Charges has also its disadvantages, though we scarcely think these are sufficient to counterbalance the benefits which arise from the present course. The disadvantages to which we would more particularly allude, are the comparisons which will thus necessarily be drawn between the abilities, line of conduct, religious, ecclesiastical, as well as political views, of the different Bishops whose Charges are thus brought into juxtaposition and contrast ; and the evil which must arise from persons being, as it were, forced to mark, and, as they may be disposed, either to lament over or rejoice at, the diametrically opposite sentiments which they find expressed by members of the same holy college. But after all, this is nothing more than what every one who takes an interest in the affairs of the Church must be previously aware of, and every one who thinks, and remembers what human nature is, and that bishops are but "men of like passions" with themselves, must expect to find. As Dr. Hook has well observed in his Visitation Sermon, if we recollect rightly, there are points, even of a certain degree of importance, in which it is impossible to secure unanimity, and in which difference of opinion need not lead to hostility amongst members of the same church. The diversity of sentiment which we discover in some of the compositions at the head of this article, appear to us to be of this character, and however they may awaken our regret, cannot excite our surprise.

It is not our intention to enter into a regular criticism of these Charges, or of the views maintained in them. We shall rather be content with laying before our readers a kind of table of their contents, especially as in our last Number we critically noticed two of those productions ; making here and there an extract, when we think the views or language of the author likely to be peculiarly interesting or important. We feel it, however, right to say, that in thus far abstaining from critical remarks on them, we would not be supposed to affix our approval to all their positions. This indeed will readily be understood by those who

are generally acquainted with the views which are usually maintained in our pages.

In several of these Charges we find, as might naturally be expected, their authors directing their attention more especially to such points as they may themselves feel most deeply interested in:—which was peculiarly the case with that of the Bishop of London, noticed in our Number for April.

The remarks which occur in the Bishop of Chester's Charge, respecting, as it is imagined, the views maintained by the authors of the Tracts for the Times, &c. have been misrepresented in the newspapers: we shall give them entire. They appear at the very commencement:—

Many subjects present themselves, towards which I might be tempted to direct your thoughts: one more especially concerns the Church at present, because it is daily assuming a more serious and alarming aspect, and threatens a revival of the worst evils of the Romish system. Under the specious pretence of deference for antiquity, and respect for primitive models, the foundations of our Protestant Church are undermined by men who dwell within her walls, and those who sit in the Reformers' seat are traducing the Reformation. It is again becoming matter of question, whether the Bible is sufficient to make men wise unto salvation; the main article of our National Confession, justification by faith, is both openly and covertly assailed: and the stewards of the mysteries of God are instructed to reserve the truths which they have been ordained to dispense, and to hide under a bushel those doctrines which the Apostles were commanded to preach to every creature. It is not from any feelings of favour towards these new doctrines that I do not add my voice to the warnings which have been already raised, and ably raised, against them.* It is rather because I sincerely believe that the voice of warning, however needful elsewhere, is little needed here. We may regard it as a compensation for urgent and laborious duties, that the business of a diocese like that of which we are members, leaves no time for "folly and endless genealogies," and questions which are not "of godly edifying." We have too much to do with realities to be drawn aside by shadows.—Pp. 1—3.

In the remainder of the Charge the Bishop directs the attention of the clergy, at great length, to "the spiritual state of their diocese and its component districts; the local advancement of religion in the particular field assigned to them for cultivation." In pursuing these subjects, the Bishop enters very fully into the most important question of religious education, and gives a very favourable account of what has been effected in his diocese to meet the deficiency in this point; as well in respect to the building of new churches, as the increase of the clergy in that most extensive portion of the church, expressing their obligations to the National Society, Curates' Aid Fund, and Pastoral Aid Society. To those who take an interest in the work of education,—and we trust that the number of those who do is daily increasing,—the remarks of the

* The Bishop adds in a note, "See especially *Revelation not Tradition*," by Dr. Shuttleworth; *Capes on Church Authority*; *Charges*, by Archdeacon Browne and Mr. Townsend.

Bishop will afford much valuable information, but they are much too extended for our pages. In reply to the declaimers on the almost utter destitution of the country in this respect, we must quote one passage, which strikes us as most satisfactory, coming as it does from one so intimately acquainted with the condition, not merely of some of the more favoured districts of the country, but of an enormous manufacturing population.

Speaking of the country at large, I must observe, that in the reports and speeches which I have seen concerning the deficiency of education, the degree of that deficiency is much mistaken and exaggerated. The difficulties are confessedly great, and will continue great till the demand for early labour ceases. But the benefit of education is daily better understood, and but a small number grow up totally illiterate.—*Appendix IV.* p. 34.

We may add, that the seven Appendices contain some very interesting details.

The Charge of the Bishop of Gloucester and Bristol, like that of the Bishop of London, which it preceded by some weeks, is very largely occupied by a defence of the Ecclesiastical Commission, of which his Lordship was also a member. We cannot give more than the following short extracts, by way of showing his Lordship's views on the Commission.

My own concurrence in the different Reports, does not of course imply an approbation of every single particular in their multifarious details. I am far from wishing to assert that, in this new and untrodden ground, our steps may never have been erroneous. I claim no merit but sincerity of heart, a single-ness of purpose, to effect what might be most conducive to the maintenance of

In accordance with these sentiments, we may quote the following extract from a speech delivered at the great Education Meeting, recently held at Warrington, Lancashire, by the Bishop of Chester.—“I venture to say, it would be impossible to teach religion and morality, which are, or ought to be, the real objects of education, unless you have those settled principles to go upon, which can alone reach the heart and enter into the practice; and that any religion without peculiarity, is religion without force. It appears to me these are the views we are met to promote to-day; not to undertake that which is now to be undertaken for the first time, not to undertake that now which has been the great object of those who have been most concerned in it for a long time past, but to carry it out with great additional exertion. When I look back at what has been done in this diocese within the last six years in the way of education, I cannot look upon our retention of education as being that which we are about to promote for the first time. I believe that not less than 20,000*l.*—aye, more, have been spent in Liverpool alone in providing schools for the young, under the superintendence of the clergy, during the last three years; and I am sure that in the diocese at large, and particularly in this county, not less than from 60,000*l.* to 70,000*l.* have been expended, not in building school-rooms alone, (though we are anxious to do that now in the beginning,) but in carrying out the principle with a fresh accession of force, and a fresh determination that that force shall only be checked when we find nothing else to act upon. That there is room for improvement and extension, nobody will deny; but when I look around and see that this extensive diocese has sent those who are come to support the cause from the most distant parts, I cannot but admit we begin this day a work, under the most auspicious circumstances, which will be a blessing to future generations.”

our Apostolical Church, in all its purity, throughout the length and breadth of this Christian land.

In apologising for the acts of this Board, it is far from my intention to disguise or to extenuate the real objections to which they are liable. I admit, unequivocally, that the Church will sustain a loss by the suspension of above sixty appointments, calculated to be rewards of industry, of piety, of learning. I also confess that the reduction in the number of residentiaries may, in particular cases, diminish the quantity of personal superintendence now bestowed upon the performance of the daily choral service; though this defect will be partially remedied by the increased residence to be required from the deans; I am moreover sensible of the danger attending the disturbance of institutions which have endured and flourished nearly three centuries; but the sacrifice appeared to be demanded and justified by the wants of the Church, and was more likely to be pleasing to the great Head of that Church than a sacrifice which cost nothing.—Pp. 20—22.

This Charge was the more peculiarly interesting at its delivery, from its having been the first notice given to the Church at large of the extensive and important improvements now making in the plans of the National Society, and the proposals then making for the formation of Diocesan Boards, in connexion with that institution, which have since been so generally carried into effect.

We should be glad to quote very largely from the Charge of the Bishop of Oxford, as almost every page contains some valuable observation; but as it has already gone into a second edition, we trust this is the less necessary. We must, however, find room for two extracts. The first is on the subject which has occupied most space in this article.

In the appointment of the Board of Ecclesiastical Commissioners, we have witnessed the creation of a power as irresponsible as it is gigantic, an "*imperium in imperio*," which, before long, must supersede all other authority in the Church, and whose decrees are issued in such a manner as to render expostulation and remonstrance unavailing. With a sincere belief in the pure and conscientious motives of every member of the Board as *individuals*, their acts as a *corporation* seem to me to be every way full of peril to the Church, of which they ought to be the protectors. And as one of the spiritual guardians of that Church, (though unworthy,) I take this solemn occasion of recording my protest against both the Commission and its proceedings. I disapprove the Commission, as utterly unconstitutional in its *permanency*; in the *extent* of its *powers*; and in the obstacles which it throws in the way of fair and open discussion; in the limited selection of its clerical members, taken from one rank of the University only; in the exclusion of four-fifths of the bishops from all participation in the consultation on Church measures; and, lastly, I disapprove this Commission, as being under the controlling influence of the Government for the time being, and therefore not altogether likely to remain unbiassed by the force of political claims and predilections."—Pp. 7, 8.

The other extract refers to the views and proceedings of the authors of the Tracts for the Times, or, as they are popularly entitled, the Oxford Tracts.

I have spoken of increased exertions among us, and of increasing sense of our Christian responsibilities; and therefore you will probably expect that I should say something of that peculiar development of religious feeling, in one part of my Diocese, of which so much has been said, and which has been

supposed to tend immediately to a revival of several of the errors of Romanism. In point of fact, I have been continually (though anonymously) appealed to in my official capacity to check breaches, both in doctrine and discipline, through the growth of Popery among us. Now, as regards the latter point—breaches of discipline, namely, on points connected with the public services of the Church—I really am unable, after diligent inquiry, to find any thing which can be so interpreted. I am given to understand, that an injudicious attempt was made, in one instance, to adopt some forgotten portion of the ancient clerical dress; but I believe it was speedily abandoned, and I do not think it likely we shall hear of a repetition of this or similar indiscretions. At the same time, so much of what has been objected to, has arisen from minute attention to the Rubric; and I esteem uniformity so highly, (and uniformity never can be obtained without strict attention to the Rubric,) that I confess I would rather follow an antiquated custom, (even were it so designated,) *with* the Rubric, than be entangled in the modern confusions which ensue from the neglect of it. With reference to errors in doctrine, which have been imputed to the series of publications called the *Tracts for the Times*, it can hardly be expected, on an occasion like the present, I should enter into, or give a handle to any thing which might hereafter tend to, controversial discussions. Into controversy I will not enter. But, generally speaking, I may say, that in these days of lax and spurious liberality, any thing which tends to recall forgotten truths is *valuable*; and where these publications have directed men's minds to such important subjects as the union, the discipline, and the authority of the Church, I think they have done good service: but there may be some points in which, perhaps, from ambiguity of expression, or similar causes, it is not impossible but that evil, rather than the intended good, may be produced on minds of a peculiar temperament. I have more fear of the disciples than of the teachers. In speaking therefore of the authors of the Tracts in question, I would say, that I think their desire to restore the ancient discipline of the Church most praiseworthy; I rejoice in their attempts to secure a stricter attention to the Rubrical directions in the Book of Common Prayer; and I heartily approve the spirit which would restore a due observance of the Fasts and Festivals of the Church: *but* I would implore them, by the purity of their intentions, to be cautious, both in their writings and actions, to take heed lest their good be evil spoken of; lest, in their exertions to re-establish unity, they unhappily create fresh schism; lest, in their admiration of antiquity, they revert to practices which heretofore have ended in superstition.—Pp. 19—21.

To this a note is appended.

As I have been led to suppose that the above passage has been misunderstood, I take this opportunity of stating, that it never was my intention therein to pass any *general censure* on the Tracts for the Times. There must always be allowable points of difference in the opinions of good men; and it is only where such opinions are carried into extremes, or are mooted in a spirit which tends to schism, that the interference of those in authority in the Church is called for. The authors of the Tracts in question have laid no such painful necessity on me; nor have I to fear that they will ever do so. I have the best reasons for knowing, that they would be the first to submit themselves to that authority which it has been their constant exertion to uphold and defend. And I feel sure, that they will receive my friendly suggestions in the spirit in which I have here offered them.—P. 21, *note*.

The Bishop of Ripon's Charge contains a very clear outline of the general condition of the new diocese lately formed, over which he presides. We do not, however, observe any thing very peculiarly deserving general attention amongst its contents, except it be a very

admirable passage on the benefits to be derived from public catechizing of children in church. We regret that we must forego the pleasure of presenting it in this article to our readers.

We cannot close our remarks on these important documents without mentioning one other benefit which may arise from their publication, in addition to those noticed above. We think that if the laity should be induced to peruse them, they would be more and more convinced of the value which ought to be set on the apostolic—may we not say, divine,—institution of Episcopacy, and the blessings we enjoy of having over us so many bishops, however they may differ in views, line of conduct, or abilities, yet all vigilant and zealous watchmen over that portion of Christ's Church of which he has made them overseers.

ART. II.—*A Collection of the Principal Liturgies used in the Christian Church in the Celebration of the Holy Eucharist; particularly the Ancient, viz. the Clementine, as it stands in the Book called the Apostolical Constitutions; the Liturgies of St. James, St. Mark, St. Chrysostom, St. Basil, &c. Translated into English by several Hands. With a Dissertation upon them, showing their Usefulness and Authority, and pointing out their several Corruptions and Interpolations.* By THOMAS BRETT, LL.D. London: Rivingtons. 1838. Pp. xxiv. 465.

Continued from page 135.

IN our former notice of this profoundly learned and interesting work, we made some extracts on the use of incense in the Christian Church; and we had intended a much longer quotation on the same subject, chiefly on account of the admirable critical discussions exhibited in this part of the book in regard to the Canons of the Apostolical Constitutions. There are, however, other matters of so much greater importance, that we forbear to do so; only stating that the origin of this practice arose from the ancient mode in which the laity made their oblations in the early ages. Besides money, some brought bread and wine; others, oil for the lamps; others, frankincense for embalming the dead; fowls, sheep or other animals for food; and in short almost any thing which was convenient. But it was expressly forbidden by Canon to offer or present any of these things at the altar, "*but what our Lord ordained concerning the sacrifice, excepting ears of corn, and bunches of grapes in their season, and oil for the lamps, and incense.*" Now from hence gradually arose the custom of burning some small portion of the incense thus offered, for the very different but pious use of embalming the dead; but this very Canon itself proves that the four things thus permitted to be offered, were "*otherwise than the Lord ordained concerning the sacrifice.*"

Of all the subjects belonging to Christian Antiquities, none is more singular in itself, nor more necessary to be thoroughly known by all who would enter upon the Romish controversy, than the *Disciplina Arcani*. We have too often regretted that the champions of Protestantism have, from *ignorance* of the subject, given very unnecessary advantage to their opponents; a very egregious instance of which occurred in Mr. Faber's published Controversy, some few years since, with a French Bishop. The *Disciplina Arcani* is a *fact* which, however opposed to modern notions, cannot be dismissed with a smile of incredulity or indifference, but must be profoundly investigated and understood, or in the hands of a skilful antagonist it will prove a formidable weapon against the truth. We certainly would propose what is here said as to the narrative of the institution of the Lord's Supper in the Evangelists and St. Paul, being written under this *sacred reserve*, as a most curious and deeply interesting matter of inquiry (p. 134), and as throwing an entirely new light on the subject.

We think that the author has very satisfactorily proved that the Clementine Liturgy was actually the original Liturgy of the Church of Rome:—

—it being so firmly corroborated by the testimony of Justin Martyr, who, living within fifty years after the Apostolical age could not but know a true account of the form which was used by the Apostles themselves, being contemporary to their immediate successors. And Justin Martyr having so clearly testified for the antiquity of this thanksgiving form, the use of it in all the other Liturgies, except the Roman, is a good evidence of the universality of it. For though the Roman form may seem an exception to that universality, yet it is not really so, since the testimony of Justin Martyr may convince us that this was not the old Roman form used in his days. For Justin was at Rome when he wrote his Apology, and he wrote it to emperors residing at Rome; and therefore, no doubt, gave them an account of matters agreeable to the practice of the Church of Rome in his days. And if the Christians at Rome had then administered the Eucharist, as they do now, without an eucharistical or thanksgiving prayer, Justin must have exposed himself to the just anger of the emperors, for giving them a false account of the Christian practice. For of whom should they inquire whether he had told them the truth in the matter, but of the Christians who inhabited the city where both they and Justin lived? Therefore we may reasonably conclude that this very eucharistical prayer, which is transmitted to us in the Clementine Liturgy, was used in the Church of Rome in Justin's days, since there is no other eucharistical prayer in any Liturgy whatsoever that so fully agrees with the account he has given of this matter; there being in no other Liturgy a prayer of great length to this purpose. And if this long prayer was used in the Church of Rome in Justin's days, as we have his testimony that it was, then we have no reason to question but the whole Clementine Liturgy (of which this prayer is the largest part) was the ancient Liturgy of that Church. For as to the present Roman Missal, the learned men of the Church of Rome can give no account when or by whom it was composed, as we may learn from Cardinal Bona, who says, "Some think Pope Gelasius was the author of the Canon; others, Musæus, a presbyter of Marseilles; others, Voconius, bishop of Castellana in Mauritania; others, Gregory the Great. But Gregory himself says it was composed by a private scholar, but at what time he doth not tell us." This is certain, that it was confirmed and ordered to be

used in the churches under the Roman jurisdiction by Pope Gregory himself about the beginning of the seventh century; and is therefore of too late an original to be of authority in this case, farther than it is agreeable to the old traditional form, as we find the several parts of it borne witness to by some or other of the Ante-Nicene fathers. And that it is not agreeable to that tradition in the eucharistical or thanksgiving part is evident from this testimony of Justin, and consequently is disagreeable to the primitive form used at Rome in the Apostolical age, and that which succeeded it; at which time the Clementine form, or one exactly agreeable to it, was certainly used there, as has been proved.—Pp. 173, 174.

It has been objected too to this Liturgy that it has not the Lord's Prayer, which every other known form has: this objection we think the author has successfully met, and showed that the introduction into the Communion Office of that particular prayer, which seems to have been originally intended *for private use*, was a practice subsequent to the Apostolic age. We think too that he has fully proved that the words "*fruits of the vine*" in the Evangelical narratives of the institution of the Sacrament really denote *a mixed cup of water and wine*; and that the tradition of Justin Martyr is worthy of belief, that our Lord himself actually mingled water a second time with the *paschal cup of blessing*, which already was a cup of mixture, or of water and wine mingled together, according to the Jewish rites. We cannot, however, suffer this portion of the work to pass without confronting with his very strong opinion of *the absolute necessity* of this peculiar rite, the almost universal opinion of the most learned men that it is not essential to the valid celebration of the Eucharist.

The following account of the grounds on which the ancient Church commemorated the dead in the Holy Communion will be read with interest at the present time, when a late decision in the Ecclesiastical Courts has given prominency to the subject.

It is certain, these prayers were not founded on a belief of purgatory fire after death, but upon a supposition that they were going to a place of rest and happiness, which was their first reason for praying for them, that God would receive them to himself, and deliver them from condemnation. 2. Upon the same presumption some of their prayers were always eucharistical, or thanksgiving for their deliverance out of the troubles of this sinful world; as appears not only from the forementioned testimonies of St. Chrysostom, but from the author under the name of Dionysius, who on describing their funeral service, speaks of the *εὐχή εὐχαριστήριος*, the eucharistical prayer, whereby they gave God thanks not only for martyrs, but all Christians that died in the true faith and fear of God.

A third reason for praying for them, was, because they justly conceived all men to die with some remainders of frailty and corruption, and therefore desired that God would deal with them according to his mercy, and not in strict justice according to their merits: for no one was then thought to have any real merit or title to eternal happiness, but only upon God's promises and mercy.—Pp. 323, 324.

This was not a prayer for persons in the pains of purgatory, but for such as rested in peace, only without dependence upon their own merits, and with an humble reliance upon God's mercy, that he would not suffer them to be

devoured by the roaring lion, nor deal extremely with them for the sins of human frailty. 4. Another like reason for these prayers, is that which we have heard before out of Epiphanius, that it was to put a distinction between the perfection of Christ, and the imperfection of all other men, saints, martyrs, apostles, prophets, confessors, &c. he being the only person, for whom prayer was not then made in the Church. 5. They prayed for all Christians, as a testimony both of their respect and love to the dead, and of their own belief of the soul's immortality; to shew, as Epiphanius words it in the same place, that they believed that they who were deceased were yet alive, and not extinguished, but still in being, and living with the Lord. 6. Whereas the soul is but in an imperfect state of happiness till the resurrection, when the whole man shall obtain a complete victory over death, and by the last judgment be established in an endless state of consummate happiness and glory; the Church hath a particular respect to this in her prayers for the righteous, that both the living and the dead might finally attain this blessed estate of a glorious resurrection. It is observed by some, that there are some prayers yet extant in the Roman Mass, which are conformable to this opinion, as that which prays, that *God would absolve the souls of his servants from every bond of sin, and bring them to the glory of the resurrection, &c.* All these were general reasons for praying for the dead, without the least intimation of their being tormented in the temporary pains of a purgatory fire.—P. 325.

After having shown from several passages of Holy Scripture, and from St. Clement, "whose Epistle is older than some books of the New Testament," that there is a *real oblation to God in the Eucharist*, he proceeds to quote from Johnson's "Unbloody Sacrifice and Altar Unveiled and Supported:—"

We have the express words of Christ Jesus himself, recorded by St. Matthew, St. Mark, St. Luke, and St. Paul, fully attesting this great truth; namely, that he did in the institution of this sacrament, actually offer bread and wine to God, as his mysterious body and blood; and that he commanded his Apostles to do the same. First, I will shew that these words, *This is my body given for you, This is my blood shed for you*, do prove that Christ gave or offered the bread and wine to God as his mysterious body and blood: and, secondly, that he commanded his Apostles to do the same. Now, in order to prove the first point, I take it for granted, that when our Saviour says, *This is my body given, by given*, he means offered or sacrificed to God: this is a thing very plain in itself, and is, nay must be acknowledged by all, when he said, *Take, eat*, he gave his sacramental body to his disciples: when he adds, *given for you*, he must mean given, or offered in sacrifice to God for them. The giving his body to the Apostles, and giving it for them, are two things perfectly distinct: his putting it into their hands or mouths, was not giving his body for them: this was an action performed to the Apostles: his giving, or offering, for them, was an action directed to God; which, as it is very plain in itself, so is expressly taught us by St. Paul; for Christ, says he, *has given himself for us, an offering and sacrifice to God.* Eph. v. 2. And if we duly consider this particular, which can be denied by none, that do not want common sense and judgment, the rest inevitably follows. I take it for certain, and indisputable, that the body here spoken of, was now actually given, yielded, offered to God by our Saviour, as a priest according to the order of Melchisedech. The three Evangelists before mentioned, and St. Paul, do every one of them speak in the present tense, *διδόμενον*, Luke xxii. 19. *κλόμενον*, 1 Cor. xi. 24. *ἐκχυνόμενον*, Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. The Spirit by which they wrote, directed them all, with an unanimous harmony, to represent our Saviour as now performing the most solemn act of his Melchisedechian priesthood, and

therefore as offering his body and blood to God, under the symbols of bread and wine. It is well known to all that are not perfect strangers to the Hebrew or Hellenistic diction, that the strongest and most strict way they have of expressing the time present, is by a participle of the present tense: this way of expressing himself our Saviour uses, and all the four holy writers, that give us the history of the institution, do agree in using this present participle; and do therefore most gloriously conspire to teach us this truth, that our Saviour did now actually offer himself to God under the representatives of bread broken, and wine poured out.—Pp. 213, 214.

Let the Papists then go on with their *dabitur* and *effundetur, shall be given, shall be shed*; and it fits their notion well enough, who believe that the same body and blood was substantially offered in the Eucharist, and on the cross; but let Protestants stick close to the Primitive Church, and to the Evangelists, and to Christ Jesus himself; who undoubtedly declared, that in that very instant of time in which he celebrated the original Eucharist, he did at once offer, or give to God bread and wine, and gave them as a pledge of the natural body and blood, which was soon after yielded to God on the cross. But to make this matter more clear if possible, I will propose two questions: first, What is it which Christ here calls his body and blood? And here all antiquity and the greatest part of Protestants, but especially the Church of England, give in their unanimous answer, that it is consecrated bread and wine. The other question is, What is that, of which Christ here says, that it is *given* or offered to God? and yet it seems strange to me that this should be a question with those, who believe that Christ here calls bread his body, wine his blood; for certainly if *this bread*, of which our Saviour speaks, is his body, then this bread is also given to God, if our Saviour speak according to the common rules of construction; for the bread and the body of Christ are here the same thing: for no other body of Christ could be eaten, no other body of Christ had yet been substantially offered to God. The argument used by Protestants, that what Christ gave to his Apostles, and what they received was bread, runs thus: What he took, that he blessed; what he blessed, that he brake; what he brake, that he gave; what he gave, that they received; therefore what they received was bread, for that was what he took. But there are some words omitted in this induction, viz. *My body given for you*; and therefore I must take leave to add, what he gave, was his body; what was his body, was given for them; what was given for them, was given to them; what was given to them, they received; therefore what they received was bread, actually offered to God as his sacramental body: and this is to be applied to the wine, *mutatis mutandis*. And indeed St. Luke so expresses our Saviour's words at the delivery of the cup, that *poured out* cannot be understood to belong to the natural blood of Christ, but to the representative blood, or the wine: this cannot be perceived by reading our translation; but the words grammatically rendered are these: *This cup poured out for you*, (or offered as a libation to God for you) is the *New Testament, or covenant in my blood*; for *ἐκχυνόμενον* being a nominative, cannot agree with *αὐτῷ*, which is in the dative; but our adversaries will rather make St. Luke guilty of a solecism, than allow that he could speak so decisively against their notions: for this is their way of dealing with the holy writers on this occasion.—Thus the reader may see, that the main stress of the dispute lies in effect in this single question, Whether our Saviour did offer his body and blood in the Eucharist? To which our Saviour's express answer is, *This bread is my body now given for you: this wine is my blood now shed for you*. Our adversaries, to shift off this, tell us, our Saviour used one tense, but meant another; he said *is given*, he meant *shall be given*; and further, they will not allow the word *given* to be applied to his sacramental body, though every word in the sentence, excepting that, is by them acknowledged to belong to that body.—Pp. 216, 217.

With regard to the *Consecration* of the Elements, he contends against the opinion of all the Papists, and of most Protestants, that it is not

effected by the pronouncing the words of Institution, but by the invocation, and consequent blessing, of the Holy Spirit. He shows that the words "Do this," are strictly sacrificial, and mean "offer this."

"I expect our adversaries should demand upon what authority of scripture this doctrine of the ancients was grounded; to which I answer, That it seems evident that they thought, when our Saviour blessed or eucharistized the bread and wine, the meaning of those words is, that he caused a divine benediction to rest upon them. It is allowed, I think, by learned men, that *εὐχαριστεῖν* has the same signification in the history of the institution, with *εὐλογεῖν*; and it is very evident that *εὐχαριστεῖν*, as well as *εὐλογεῖν*, is used transitively; and that therefore as we render the Greek words, Matt. xxvi. 26, 'Jesus took bread and blessed it;' so in strictness the following words (verse 27,) should be rendered, 'He took the cup and blessed or eucharistized it;' and the same may be said in relation to Mark xiv. 22, 23. St. Luke xxii. 19, 20, and St. Paul 1 Cor. xi. 24, 25, use the word *εὐχαριστεῖν* only in relation both to the bread and cup; and therefore to render these texts so as that they may fully come up to the sense of the Greek, there ought to be the accusative case expressed after the participle *εὐχαριστήσας*, viz. *He took bread, after he had blessed or eucharistized it, he brake it and said*: for it is certain the blessing or eucharistizing terminates on the bread: it indeed imports, that Jesus addressed himself in prayer to God for a divine benediction; but it is clear beyond dispute, that this benediction was to rest on the elements. It was rational to suppose, that the most divine institution was to be attended with the most eminent benediction; and it was justly believed, that this consisted in the immediate presence of the Holy Spirit. In St. James's Liturgy, the words of institution, in relation to the cup, run thus: *Taking the cup—eucharistizing it, consecrating it, filling it with the Holy Ghost, &c.* For they or he who drew the Liturgy did take for granted what I now argue for, viz. that *εὐχαριστεῖν* does impart a consecration wrought by the grace of the Holy Spirit; and not only the ancient fathers, but even the heretics of the first ages allowed this; and the eucharistized bread, in the language of Irenæus and Justin Martyr, is the bread that has by this means been sanctified; and indeed the Apostle St. Paul does give great countenance to this doctrine, in saying: 'By one Spirit we have been all baptized into one body, and we have all been made to drink into one Spirit.' 1 Cor. xii. 13. For as in the first clause he speaks expressly of baptism; so in the other he does not obscurely speak of our drinking the cup blessed with the Holy Ghost in the Eucharist. But I conceive the ancients chiefly built their judgment in this particular on the 63d verse of John vi. viz. 'It is the Spirit that quickeneth, the flesh profiteth nothing: the words which I speak unto you they are Spirit, and they are life.' I think it is universally agreed that these words are an explication of that mystery, which he had spoke so much of in the foregoing part of the chapter, viz. *eating his flesh, and drinking his blood*. I hope to give my reader satisfactory proof, before I conclude this book, that this eating and drinking the flesh and blood of Christ, was by him meant of the Eucharist only; and that this was the sentiment of the generality of the ancients: so taking this at present for granted, I will only consider how they interpreted this verse in conformity to that opinion, and applied it to the eucharistical body and blood; and particularly that by Spirit in this text, they understood the sacramental body consecrated by the Spirit. Mr. Calvin, upon this verse, takes notice, that St. Austin so takes these words, as that when our Saviour says, 'the flesh profiteth nothing;' the sense is, 'the flesh alone profiteth nothing without the quickening Spirit;' and that by the flesh, he understood the sacramental flesh, will in due time be sufficiently proved. St. Cyril of Alexandria expressly says, 'Christ calls his flesh Spirit;' and he has given the reason for it in the foregoing words, viz. 'He fills his body with the energy of the Spirit;' and that he means this of his body in the Eucharist, will hereafter be proved. And again, 'Common flesh cannot give life; of this our

Saviour is a witness, saying, *my flesh profiteth nothing, it is the Spirit that quickeneth; so since it is the Word's own body, on this account it is considered as giving life, and is so;* and that he means it of the Eucharist, the learned reader may convince himself by turning his eyes to the original. St. Ambrose, as already cited, has sufficiently shewed that he was of this mind; for he proves the Eucharist to be *the body of Christ, because it is the body of the Divine Spirit*. St. Athanasius has been already cited, applying this text to the Eucharist, and telling us, that *by spirit and life, is meant the body given for the world, and distributed to, or in every one, &c.* And yet he speaks more expressly, if possible, to the same purpose, when discoursing of the Eucharist; he says, *The flesh of the Lord is a quickening Spirit*. And Ammonius took it so above an hundred years before him, in these words, *What he here calls the spirit, is the flesh, replenished with the energy of the life-giving Spirit*. Now considering that these passages in the ancients are so directly for our present purpose, to prove that by the Spirit here is meant the sacramental flesh of Christ, and that all that goes before, concerning eating the flesh and drinking the blood of Christ, relates to the Eucharist, as I am hereafter to shew; we are not to wonder that the priest and people of these ages did expect, that at their prayers the Holy Ghost should communicate his influences to the holy symbols."—Pp. 225—227.

As members of the Church of England, we cannot but regret that so learned a man as the author should have formed such strong and unaccountable prejudices as to the extreme defects of the English Ritual of the Holy Communion; but as usual in cases of this kind, the very violence of his opinions in these points is the surest antidote against any mischief they might occasion. With these cautions, however, we trust this book will have a very extensive circulation among the Clergy; we would willingly have transcribed still larger portions into our pages; but as space forbids us, we trust the selections here made will induce every one to possess himself of the volume.

ART. III.—*Philosophy and Religion, with their Mutual Bearings comprehensively considered, and satisfactorily determined, on clear and scientific Principles.* By WILLIAM BROWN GALLOWAY, A.M. London: Smith, Elder, & Co.

To a lover of metaphysics may be traced more than half of the most essential errors of mankind. If we *will* make a science of that which is inscrutable, and *will* have a system for that region of knowledge which the word of God itself declares to be only partially conceded to us in the present life, we cannot but fall into mistakes. Here comes an author who professes to account for the origin of evil, and to show us the very grounds of the divine government, not in so far as they are revealed, but beyond and correctively of revelation.

We affirm that to all great purposes, metaphysics are unpractical, or comparatively so, where they track their own way, apart from the word of God.

Thus with respect to the Divine attributes, it has pleased the Almighty

to manifest them in the Scriptures to a degree to which unassisted reason could not have attained by any mere intellectual exercise, by any observation of analogies, in short, by any process whatever. To reason upon the attributes, so far as they are revealed, is but to exercise the mind upon revelation itself. To reason on the moral attributes of God, as the Governor of the world, to any point not revealed, is both to go beyond our depth, and to expose ourselves to error without end.

Had it been fitting for us, or requisite for us, as moral agents, to have had the whole of the Divine dispensation revealed to us, to have had all the apparent contradictions in the Divine government cleared up, to have *seen*, instead of to have believed, the Scriptures would doubtless have revealed and cleared up those mysteries which lie at the root of all the rest. But when the Almighty has not done so, it carries with it some degree of impiety, even to venture upon the task, much more to cry out that *we have discovered all*.

It is true here, as in other controversies, that the extremes are both to be deprecated. This age appears to have produced not only its systematizers, but a class of individuals who have such a dread of system, as to teach that there is nothing approaching to system discoverable in theology. This is to betray a blind aversion to everything metaphysical, and may pave the way for errors as important as those which result from the opposite extreme of taking up metaphysics as a perfect and independent science, capable of clearing up moral mysteries undefined and unsolved in Scripture.

He, for instance, who denies that the Almighty has himself revealed the harmony of his attributes and perfections in the satisfaction made by his dear Son upon the cross, is in error equally with him who, from his own metaphysical conjectures, argues against the necessity of our atonement altogether. The former error is heretical, the latter is a form of infidelity. The former dismembers truth, through a faulty aversion to the *metaphysics* of Scripture; the latter sacrifices it entire to the uncertain speculations of an imperfect science.

Our author will prove how sin came into the universe. He affirms, "It was not possible for God to create a system in which there should be no inlet for sin." He then assumes, that *finite intelligences must be liable to sin, and therefore that they, or some of them, would certainly sin sooner or later*. We read of the angels that have not transgressed, of legions of holy, happy spirits that have not known sin. It appears a bold impiety indeed to assert, that the Almighty *could not* have prevented the entrance of sin, and we, moreover, believe that all his faithful and penitent children, when translated from earth to himself, arrive at the blessed freedom of no longer *being able to sin*. Yet they will be *finite intelligences*. There is no necessary connexion between sin and a finite intelligence, as far as we have any means of determining such a question.

The 19th chapter, "Of the Divine Justice in respect of Rewards and Punishments," is thus commenced. "We tread now on difficult and dangerous ground, and I entreat the reader to be wary and circumspect. Yet let him not desist from proceeding: to return is more difficult than to advance. Caution is wise, but timidity is equally dangerous with rashness. The hand of a skilful operator must be bold and steady, as well as cautious," &c. &c. Then our skilful metaphysician having laid the foundation, that there can be no such thing as revenge in the Divine government, concludes forthwith that there can be no such thing as punishment strictly eternal. This appears to be the sum of his disquisitions—the Divine Being, to be benevolent, *must* remove all sin and suffering at some period or other. This is his philosophy. That awful mysteries involve his proceedings, or rather that we *cannot* comprehend the first and moving principles of the Divine mind, and cannot attain to them, this is our belief. We are ignorant of his ways, for "his footsteps are in the great waters." The sea leaves no track of the vessel. His providence guides all things to their end, but He is equally invisible, though we see where his hand hath been. Now the scheme of Redemption itself has its mysteries; the kingdom of grace is a kingdom of mystery, and it is not for us to say, only thus and thus *can* the Almighty work, only thus and thus can he dispense the blessings of his providence or of his grace. Of all knowledge, the knowledge of our own ignorance of the hidden counsels of God is most important. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"*

With the author, we regret (as in his Fourth Appendix) that covetousness is so much the characteristic of our age, and are amongst those who fear for the country, that Providence will not spare our great national delinquencies. But here, as elsewhere, our author appears to assume a tone too dogmatical. He has very aptly, in this part of his work, referred to Hume's England, anno 1641, where that writer describes the commencement of the Irish Rebellion, and the character of Roger More, the agitator of that day.

In his chapters on the Holy Trinity, entitled, "Continuation of the Mysteries," (p. 475) the author affirms, that "an eternal unchangeable self-existence belongs to the Father—an eternal dependent co-existence to the Son." He also speaks of the "distinction of the *Godhead* of the Holy Spirit, from that of the Son and that of the Father." Not so "the Godhead of the Father, of the Son, and of the Holy Ghost is all one." The distinction of persons is not a distinction of godhead. As in Bishop Downham's "Treatise concerning Antichrist," "True

* Romans xi. 33, 34.

indeed it is, that Christ is Filius à Patre, sed Deus à se, quatenus est Deus: Son of and from his Father, but God of and from himself, namely, as he is God. And if he were not of and from himself, he were not God. And although in the concrete we say, and must say, with the Council of Nice, that Christ is God of God, that is, Christ who is God, is from the Father who is God (the word God being taken ὑποστατικῶς, personally,) because the person of the Son, who is *Deus genitus*, God begotten, is from the person of the Father, *Deus gignens*, God-begetting; yet it is not likewise true in the abstract. For howsoever the godhead is communicated from the Father to the Son by eternal generation, and from the Father and the Son to the Holy Ghost by eternal procession, yet the deity of the Son, and so of the Holy Ghost, being the self-same infinite, eternal, and indivisible essence of the Father, is from, and of, and by, and for itself. And who knoweth not that such is the simplicity of the Divine nature, as that God is the godhead, and the godhead is God, and consequently that Christ, as he is God, is the godhead, which is of and from itself. And therefore to conclude, Christ is God of God, in respect of his person, and he is also God of himself in respect of his essence, which is of itself."*

LITERARY REPORT.

A Brief Apology for the Romish Priests in Ireland, or their Conduct not inconsistent with their Religion; being an Exposure of an apparent Denial of certain Statements respecting the Rev. James Hughes, P. P. Newport Pratt, at a late Meeting in the Town of Guildford. Respectfully dedicated to the Right Rev. the Lord Bishop of Exeter. By the REV. JAMES R. PAGE, A.M. of Queen's College, Cambridge, Minister of Carlisle Chapel, Lambeth; Editor of "Bishop Burnett's Exposition of the Thirty-nine Articles;" Author of "Ireland, its Evils traced to their Source;" "Letters to a Romish Priest," &c. &c. London: Seeleys. Guildford: Russells. Dublin: Curry. Pp. iv. 16.

THE Moloch of Popery will not be appeased with a less costly sacrifice

than that of the Protestant Church. This may be said to be the basis of Mr. Page's most eloquent letter, in which he has not only vindicated his character from the foul aspersions of a jesuitical libeller, but done good service to the church by his admirable exposure of the infamous conduct of the Papists. Mr. Page has long been known as one of a host of DAVIDS, who slaughter the Philistine Goliaths (? go liars!) of Rome as often as they dare enter the lists; and happy are we to find that his pebble and his sling, under Providence, continue as powerful for good as ever.

Why you should go to Church: a few Words to the poorer Members of my Flock on the Excuses they make for not going to Church, and the Reasons

* A Treatise concerning Antichrist, by George Downname, D.D., and lately Reader of the Divinity Lecture in Paules. London, 1603. p. 56.

why they should go to Church. Third Edit. London: Rivingtons. Pp. 22.

As the proper observance of the Sabbath distinguishes, to a great extent, those who love God from those who love him not, every work calculated to impress this truth on the minds of the community is of great value; and we are free to confess that a more sound, argumentative, and unanswerable address has seldom fallen under our notice. Commonplace excuses are met by scriptural commands, and the Word of God appealed to, when the doubting, hesitating, and half-believer would fritter away his "means of grace and hope of glory" by wilful disobedience. The tract cannot be too highly appreciated, nor too extensively circulated.

The Poor Man's Advocate; or, a Few Words for and to the Poor. In Three Letters, with an Addenda. By HUBERT SMITH, B.A. Chaplain to the New Forest Union Workhouse, Hants. London: Tyler. Pp. 28.

WE some time since noticed a production of this *friend* of the poor, which we believe is included in the pamphlet before us. Repugnant to our feelings as Christians and men as the new poor law has ever been, we confess we do not see any reason to alter our sentiments after the perusal of Mr. Smith's three letters. His suggestions are Utopian, his theories in many points impracticable, and the manner in which they are propounded not the most clear.

First Report of the Female Servants' Home; with Extracts from the Speeches delivered at the Public Meetings in February and May, 1838. To be had at 21, Nutford Place, Edgeware Road, and 21, Cullum Street, Fenchurch Street. Pp. 28.

A MORE valuable institution than the above was never projected by the philanthropist, and truly happy are we to find that it has not only secured powerful advocacy, but that its claims and merits are daily becoming more generally known and appreciated. The

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object proposed is a truly christian one, and shall always have our humble and zealous support.

A History of British Birds. By WILLIAM YARRELL, F.L.S., V.P.Z.S. Illustrated by a Woodcut of each Species, and numerous Vignettes. Part XI. completing the First Vol. London: Van Voorst. Pp. 48.

WE congratulate Mr. Yarrell and his spirited publisher on the successful completion of the first volume of British Birds; a work which, whether we consider the beauty of the illustrations, the elegance of the vignettes, or the accuracy of the history, cannot fail to become a standard book both in the library and drawing-room.

A General Outline of the Animal Kingdom, and Manual of Comparative Anatomy. By THOMAS RYMER JONES, F.Z.S., Professor of Comparative Anatomy in King's College, London. Illustrated by numerous Engravings in Wood. London: Van Voorst. Pp. 48.

THIS work increases in interest each succeeding number, and promises to become one of the most popular books on the highly important subject on which it treats. The illustrations are at once elegant and faithful.

Ryall's Portraits of Eminent Conservatives and Statesmen. Part XII. London: Dawe and Gowar. Fol. Pp. 20.

THE twelfth number of this most splendid and important work has just been put into our hands; and is, if possible, superior to its predecessors. It will be the glory of our age in the eyes of all future historians, that the great and good of the land have found in its magnificent pages an appropriate shrine on which their names and effigies have been immortalized. We trust that the work may continue its triumphant career of success till every Conservative statesman in the realm has been engraved; and have no doubt that all who value high patriotism, political virtue, and moral dignity,

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will deprive themselves of many luxuries rather than lack the possession of such a glorious monument of worth and art.

Sir Thomas Lawrence's Cabinet of Gems; with Biographical and Descriptive Memorials. By P. G. PATMORE. London: Dawe and Gowar. Folio. Pp. 30.

THE fine arts are deeply indebted to the publishers of this brilliant monument to the memory of Lawrence. Indeed all who wish to inspect a first-rate collection of paintings, engravings, and highly illustrated works, cannot do better than visit THE CONSERVATIVE AND ECCLESIASTICAL GALLERY, No. 8, Regent Street: from which we are happy to announce a new work, of the deepest interest and importance to the religious world, is about to emanate, entitled, "Portraits and Memoirs of Eminent Living Divines."

The Village Pastor's Surgical and Medical Guide; in Letters from an old Physician to a young Clergyman, his Son, on his entering upon the Duties of a Parish Priest. By FENWICK SKRIMSHIRE, M.D. Physician to the Peterborough Public Dispensary and Infirmary; Edin. Nat. Hist. Soc. olim Præses; Edin. Reg. Med. Societ. Soc. Extraord. London: Churchill; Hatchard. Pp. xii. 426.

WE do not profess to merit by our practical knowledge or experience the honorary degree of M.D.; but we have frequently derived great benefit from the little knowledge we have of the healing art in cases of unexpected danger and difficulty. It was, therefore, with feelings of no inconsiderable satisfaction, that we saw the above volume announced; and, after a careful perusal, we strongly recommend it to the Clergy. The learned Doctor is strongly attached to the Established Church, and in his preface expresses his feelings with so much force and propriety, that we are tempted to select one short but vigorous passage, as a fair specimen of our worthy friend's (if he will permit us so to call him) powerful talents as a writer;—

Of all classes of society in all christian countries, the ministers of religion hold pre-eminently the most important place. The possession and proper exercise of political power, it must be allowed, has a vast influence over the temporal happiness of nations, but the efficiency of the ministry of the gospel affects both our moral condition here, and our destiny hereafter. A national establishment affords the surest means of extending such a ministry over the whole population of a country, and this surely is one powerful argument in favour of its propriety. Every man of reflection, who can look back, as I can, upon the transactions of half a century, must rejoice at the vast improvements in the whole clerical community. The number of our resident village pastors has, within the last fifty years, been nearly doubled; their education is of a higher order, and the zeal of a great proportion of them is more pure and more ardent; and the time is fast approaching, I trust, when every village in England will be blessed, and the eternal interests of its inhabitants watched over, by such a resident Clergyman of the Established Church."—Pp. vi, vii.

The Religious Origin and Sanctions of Human Law: a Sermon, preached in the Cathedral Church of Carlisle, on Tuesday, the 25th of February, 1839, before the High Sheriff of the County of Cumberland, and the Judges of Assize; and published by Request. By the Rev. RICHARD PARKINSON, B.D. Chaplain to the High Sheriff, and Fellow of Christ's College in Manchester. London: Rivingtons. Manchester: Fowler. Carlisle: Thurnham. Pp. 23.

A SOUND, argumentative, and practical discourse; which fully maintains the high reputation of Mr. Parkinson, and makes us very anxious to see his forthcoming second volume of Hulsean Lectures.

Recollections of a Country Pastor. London: Burns. Pp. 184.

A REPRINT of some very interesting papers which have appeared in a contemporary; which we are glad to see collected into a distinct volume, as they were far too valuable for that ephemeral existence to which periodical literature is too often destined.

Tales of the Martyrs; or Sketches from Church History. London : Dean & Munday. Pp. 223.

THIS little book is, we understand, the work of a young lady. It is very beautifully and affectionately dedicated to the memory of a departed father. "The aim of the author," she tells us in a brief preface, "is to draw the attention of young people to a branch of history too generally neglected—that of the Church: a history calculated amply to repay investigation, and a more accurate acquaintance with which would tend greatly to counteract the various errors prevalent amongst us, and to fix upon a firmer basis the principles and attachment of her members." The object is most laudable; and it has been the providential effect of the malice of dissent to drive churchmen, and even dissenters, into an examination of ecclesiastical antiquity—a branch of learning most essential to the Christian, but hitherto very insufficiently attended to. Our youthful authoress has executed her task admirably, and we earnestly recommend her elegant and faithful narratives to our juvenile readers. With how much judgment as well as ability she has treated her subject, may sufficiently appear from the following extract.

At last, Rosgrove was brought up for examination, and the usual test of the real presence* was proposed to him. "It is not for me," said Rosgrove, "to pretend clearly to explain this great mystery: *Jesus took bread, and blessed, and brake it, and gave it to his disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins. According to his word I receive it.*"

But such an answer was not deemed sufficient: the question was pressed upon him; and when the brutal Bonner taunted him with being afraid to speak his sentiments, because he knew they "savoured of the faggot," he felt called upon to declare them openly. "If," he

said, "I have sought rather to evade your questioning, than to reply with the precision you require, it is—not because I shrink from avowing the doctrines of my faith, but because I consider this one of those points on which it would be far better for men to obey the commands of Christ, in humble expectation of the sacramental blessings he has promised, than to seek to define with exactness the method by which he has thought fit to convey those blessings. I believe that the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper; but I understand it not as a material change in the bread and wine, but in a spiritual sense; as when he says, *I am the vine, ye are the branches*, I understand it to mean that spiritual communion which exists between Christ and the ministers of his church."

"Thou art a foul heretic," said Bonner, "and hast no part in the church of Christ."

"My lord, I am not a heretic; let the Scripture decide between us, and I defy you to prove that the Church to which I belong, possessing, as it does, a regularly ordained ministry, who preach the gospel and administer the two only sacraments ordained by Christ, is not a portion of his true church. We have not sought to build a new tabernacle, but to cleanse the old from the corruptions which had been suffered to gather within its sacred walls. Need I point out these corruptions? I might refer you to Cranmer, Ridley, and Latimer; to Hooper and Rogers; but the Church of which I am a member seeks not security in the ignorance of her laity; and in obedience to the command of that very apostle in whose name you usurp such undue authority, I am ready to give a reason for the hope that is in me."

Cardinal Bellarmine's Notes on the Church examined and confuted. Parts II. III. Pp. 80. Holdsworth.

THESE numbers contain replies to Bellarmine's first nine notes, and are replete with grave and most important matter; the republication is in every respect valuable, and the style in which it is got up cannot fail to recommend it to general approbation.

* We would have preferred saying the *corporal presence*; inasmuch as the *real presence* is the doctrine of our Church. But perhaps it may only mean the *real presence* as understood by the Papists. At all events, the orthodoxy of our young authoress is evident from what follows.

The First Adam: a Course of Sermons preached to a Village Congregation. By the Rev. SAMUEL HOBSON, LL. B. Curate of Kirstead, Norfolk. London: Roake and Varty. 1839. 12mo. Pp. 200.

FROM the list of publications at the end of this volume, we are glad to recognise in its author the hitherto anonymous "Norfolk Clergyman," to whose successful labours in diffusing sound christian and useful knowledge among the poor, our journal has, on various occasions, borne willing testimony. "The First Adam" contains eight discourses on Gen. ii. and iii., which furnish a pleasing addition to the Domestic Library of those members of our Church, who follow the good "old path" pursued by our forefathers, of devoting a part of the Sunday evening to the reading of edifying works to their families. The Sermons having been "delivered to congregations, which consisted, for the most part, of the labouring classes," are written with much plainness and affectionate earnestness, and we sincerely hope that they will be extensively read. If any additional recommendation were necessary (independently of the utility of the work), it will be found in the following notice, which we submit to the consideration of our readers:—"Should any profits arise from the sale of this small work, they will be given to the Brooke and Kirstead National and Infant Schools."

Who are the Persons authorized to preach the Gospel? A Sermon, preached at Usk, October 23, 1838, at the Anniversary of the Monmouthshire District Committees of S.P.C.K. and S.P.G. By EDWARD, Lord Bishop of Llandaff. With an Appendix on Logomachy and on the Duty of Building Churches. London: Rivingtons.

THIS Sermon is on a text which has lately undergone considerable discussion, Phil. i. 15—18, "Some indeed preach Christ even of envy and strife," &c. and the exposition of it by such a critic as Dr. Copleston well deserves

attention. The discourse founded on it affords an admirable reply, from Scripture and Church practice, to the important question placed in its title-page, "Who are the persons authorized to preach the Gospel?" In an appendix is a document containing a noble resolution of the Proprietors of the Rhymney Iron Company to endow a Church and to build Schools for the benefit of the vast population which has been suddenly brought together by their works. In the Bishop's words, "May this document awaken a corresponding sense of duty in all who read it."

Popery in the Ascendant. Sufferings of the English Protestant Martyrs; 1555, 1556, 1557, 1558. Compiled from Fox and other Writers. By THOMAS SMITH. London: Wright; and Simpkin, Marshall, & Co. Pp. viii. 112.

IN these fearful times of Popery, infidelity, and apostasy, republications of this description are invaluable. The object of the able compiler will be best understood by the introduction, which we have great pleasure in presenting entire to our readers:—

The Compiler of this little, but not unimportant work, has been moved to the task by the following facts of universal notoriety, threatening alike the welfare of the Protestant religion, and the liberties of mankind:—

The O'Connell Rent:—

The increase in this Island of Roman Catholic churches:—

The conduct of the Archbishop of Cologne, supported by the Pope of Rome, in the affair of mixed marriages in Rhenish Prussia; together with the Pope's late minatory Bull upon the restoration of images in Portugal, as well as the solemn christening of Bells in re-re-re-revolutionized, regenerated, philosophic France:—

The public dinner given to the Hon. and Rev. George Spencer, a seceder from the ministration of the Church of England, and a convert to the Church of Rome, on his return from the continent. The toast then and there drank, "The health of the Pope, God's Vicegerent on earth;" and the expressed and cherished

expectation of the return of England to the bosom of the Church of Rome:—

The procession in *pontificalibus* at Leeds, and other ostentatious displays in defiance of the penalties of the law:—

The inefficacy of the Confessional in deterring a people from the commission of crimes; as evidenced by those mysterious murders in Ireland, not produced by the desire of plunder, or for the concealment of robbery, but by some secret instigation, which in a country under the honest influence of the Protestant religion would long since have been brought to light:—

The evidence before the Lords Committee, and the treatment of the Protestant colony at Achill:—

The unsettled, and therefore unsound, state of the public mind exhibited in its permitting itself to listen to various constructions of this plain oath:—

“House of Commons.—The Oath taken by Roman Catholics.

I *A. B.* do sincerely promise and swear, That I will be faithful and bear true Allegiance to HER MAJESTY QUEEN VICTORIA, and will defend Her to the utmost of my Power against all Conspiracies and Attempts whatever, which shall be made against Her Person, Crown, or Dignity; and I will do my utmost Endeavour to disclose and make known to Her Majesty, Her Heirs and Successors, all Treasons and traitorous Conspiracies which may be formed against Her or Them: and I do faithfully promise to maintain, support, and defend, to the utmost of my power, the Succession of the Crown, which Succession, by an Act, intituled, *An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject*, is and stands limited to the Princess *Sophia*, Electress of *Hanover*, and the Heirs of her Body, being Protestants; hereby utterly renouncing and abjuring any Obedience or Allegiance unto any other Person claiming or pretending a Right to the Crown of this Realm: And I do further declare, That it is not an Article of my Faith, and that I do renounce, reject, and abjure the Opinion, that Princes excommunicated or deprived by the Pope, or any other Authority of the See of *Rome*, may be deposed or murdered by their Subjects, or by any person whatsoever: And I do declare, That I do not believe that the Pope of *Rome*, or any other Foreign Prince, Prelate, Person, State, or Potentate, hath or ought to have any Temporal or Civil Jurisdiction,

Power, Superiority or Pre-eminence, directly or indirectly, within this Realm. I do swear, That I will defend to the utmost of my Power the Settlement of Property within this Realm, as established by the Laws: And I do hereby disclaim, disavow, and solemnly abjure any Intention to subvert the present Church Establishment as settled by Law within this Realm: And I do solemnly swear, That I never will exercise any Privilege to which I am or may become entitled, to disturb or weaken the Protestant Religion or Protestant Government in the United Kingdom: And I do solemnly, in the Presence of God, profess, testify, and declare, That I do make this Declaration, and every Part thereof, in the plain and ordinary Sense of the Words of this Oath, without any Evasion, Equivocation, or mental Reservation whatsoever.

So help me God.”

And lastly—the non-appearance of improvement in Daniel O’Connell since his visit to the Monks of La Trappe; which visit, from its meek and penitential character, had raised the charitable hopes of men of all persuasions.

When Toleration was granted to, and enjoyed by the Romanists, and when they demanded no more, the Compiler would not have thought of reverting to the fearful events related in the following pages;—but Equality is now claimed by some,—while Ascendancy is the avowed aspiration of others.

What has been may be again;—the cold-blooded murders on both sides in Spain, and the assassinations in Ireland, give something like indications, that even in this enlightened and liberal age; there might not be found wanting such hands as could unhesitatingly put a light to the faggots encircling a Heretic.

The pages of History, we have been personally told by a radical of the new school, were no longer to be consulted. —Man is a new animal, and all around him is a blaze of intellectual light.—It may be so; yet, one cannot for the life of one but fancy that some of the old motives of the bygone world may still be seen influencing his actions; somewhat relying upon this fancy, the Compiler flatters himself, that, in a condensed form, he has offered to the right-minded English Protestant a small and cheap volume, which rousing no vindictive passions now may still prove a wholesome check upon the confiding simplicity of those, who injudiciously think that superstition and bigotry have lost their hold on the human mind, and that the religion calling its

"supreme though merely mortal head, infallible, is full of christian toleration to those who dissent from it, and would use none other than bland persuasives to ensure their re-conversion:—Happy dreams! in which probably many kind-hearted Protestants indulged when the massacre of St. Bartholomew sent them to another world, or while the Gunpowder Treason was plotting, the explosion of which was mercifully averted by the great goodness of God."

The Rubric: Its strict Observance recommended. London: Burns. Pp. 24.

This little tract contains much sound advice, and the Clergy would do well to read it attentively.

A Friend in Need; or a Word of Consolation in the Hour of Affliction from the Death of Friends. London: Marshall. Pp. iv. 56.

"A FRIEND in need is a friend indeed," says the old adage. And this excellent *libellus* is truly such. Though very small it is calculated to convey the necessity, as well as the value of a search for further comfort, on the loss of dear friends, where only it can be found, and learn that there is no real consolation under any affliction, but in the promises of the Bible.

The Call upon the Great. London: Seeleys. Pp. viii. 150.

This is one of the best works we have had the good fortune to meet with for some time. It takes a sound moral and practical view of the position of the country, with reference to both Church and State; and lays down a code of rules, which, if acted upon, would wonderfully strengthen and consolidate the conservative interest, and heal the breaches which have been made in the walls of our Sion. On the subject of national education, the author is strikingly eloquent, and if our limits permitted we would gladly copy the whole chapter; as it is, we must content ourselves with the following:—

Let not education, like vulgar benevolence, be scattered abroad with solittle discernment as to defeat its own purposes. Let it carry in its front the announcement of its proper end and design;—not to encourage selfish effort, or to expand the prospects of ambition, but to elevate feelings, correct principles, and supply motives to industry and contentment. And what other means are there whereby the poor of this land can be truly raised in the moral or intellectual scale?—But while the pen is moving, it moves tremblingly along this path, lest it should seem to place religion in a subordinate rank. It is the means, but it is the end also. It comprehends the destiny, duty, and delight, of the poor of this world, rich in faith. It is the wisdom that "uttereth her voice in the streets," and, chartered to all mankind, opens her schools for every variety of condition. As far as education is adapted to graduate the poor in this university, its tendency is safe, and its progress certain.

The great proposition is this—that religion, not speculatively and argumentatively taught, but vitally impressed upon the heart and conduct, if not sole, must be supreme in a system of education fitly framed for the sons and daughters of the British poor. Any education of which our Emmanuel is not the light, and the life, discovers itself too soon in a sour, unblessed state of society, in a bad public temper, and a dissolute state of manners. No device for advancing the substantial condition of man can have success unless the counsel of God is with it; and this it cannot have unless it minister to the divine life of the soul, and is the handmaid of christian perfection. Ignorance is bliss compared with that unhallowed education, which mocks the poor with offers of what, generally speaking, is by them unattainable. If a little learning was ever a dangerous thing, surely it is so in the present state of the press, and in a region overspread with contagious errors.

England owes much to the National School system. It brings instruction to the doors of the people; but to bring it to the bosom is the work of pastoral and personal teaching. It aims at a holy mark, and has its quiver full; but the strong and steady hand is necessary to send the arrow home.

Looking at this great system of national schooling for the poor, abstracted from the superintendence of the minister,

and the voluntary cooperation of individuals, it has the infirmity common to all similar arrangements. It is necessarily too technical and mechanical to determine the thoughts towards the subjects most entitled to engross them. Means, recommended by economy of expenditure, celerity of operation and comprehensiveness of plan, have their appropriate excellence; but their beneficial working and immediate efficacy mainly depend upon collateral help.

If, therefore, we regard Christianity as the great end and scope of popular education, it is matter for consideration how far a technical mode of instruction can of itself effect the object. It is in things and actions that its essence resides; and for this reason it seems to be best taught to the poor when presented to them in connexion with duties; and always as a whole, because only as a whole can it be brought to bear upon the conscience, and govern the conduct. It may be made too much a matter of memory, with a view to which it is often broken and subdivided. There is an entireness in its great constituent doctrines which will not endure such splitting and parcelling. It can neither be understood nor felt unless it comes in its proper fulness of authoritative wisdom. In its briefest compendium it is an integral subject—a system of inseparable truths, which, to be properly received and recognised, must be interpreted in the conscience and believed with the heart.

Sunday Schools are precisely those institutions which afford the most favourable opportunity for individual exertion; and let not the greatest amongst us disdain the employment. Their organization is very simple. They do their work more or less successfully in proportion to the faithfulness and discretion of the persons severally and distinctly engaged in the conduct of them. Their design is above controversy excellent, and their method plain and unambiguous. They were instituted in subserviency to the purposes, and in correspondence with the character of the Lord's day; they cannot be alienated therefrom without a violation of consistency and principle. They stand pledged to that paramount instruction which lays the foundation of morals in christian belief and scriptural authority. The proper province of the Sunday school is to act as an auxiliary of the Church; a preparative to congregational worship; a lever to lift the mind to a level with the day; a barrier at which the tide of desecration

is arrested, and compelled to respect the privileges of nonage and inexperience. But its most prominent advantage is the attraction it holds out to the gratuitous assistance of persons of active piety. Nor may we regret that it is also an organ of instruction in the hands of Dissent, while its value and advantages are so clearly on the side of our National Church. Who, that looks to Christianity as a subject of peculiar belief, does not feel the superiority of such a system, flexible though it be, to the frigid neutrality of an ethical discipline, or the floating generalities of a sentimental theology, accommodated as they may seem to the purposes of universal education? These means may to some appear to be humble, but they forget how holy is their end; to sometime time devoted to them may seem too short, but they forget that it reaches to eternity; others may deem the knowledge imparted to be too confined, but they forget that it is all saving knowledge; and of these considerations the proper effect should be, to cause it to be the concern, as it is the duty of those possessing the most influence in each parish, to make that influence tell in this godlike direction. A great deal of fine planning might be spared, and a great deal of running about saved, if this simple system were more honestly and zealously pursued; keeping the one great and holy purpose always in view,—the improvement of the heart in christian scholarship. This is the true learning for poor children; which, in after life, will make the sun go down on the cottage in peace, the sweat of labour balmy, and its alternations sweet and reviving. —Pp. 80—84.

Christian Library.—I. *Elisha: unabridged. Translated from the German of the Rev F. W. KRUMMACHER, D.D. Author of "Elijah the Tishbite," &c. With illustrative Notes.* Pp. 102.—II. *Memoirs of the Rev. JOHN NEWTON, late Rector of the United Parishes of St. Mary Woolnoth and St. Mary Woolchurch, Haw, Lombard Street. With general Remarks on his Life, Connexion, and Character. By the Rev. RICHARD CECIL, A.M. Minister of St. John's, Bedford Row.* Pp. 46. London: Warren.

THE Christian Library promises to become a valuable addition to our

cheaper works upon theological subjects. It is printed on excellent paper, in double columns, and does great credit to the publishers. The works announced as a part of the series are of most sterling and recognised value, and we cordially wish success to the enterprise.

Eucharistica. Meditations and Prayers on the Most Holy Eucharist from Old English Divines. With an Introduction by the Rev. SAMUEL WILBERFORCE, M.A. London: Burns. Pp. xxvi. 160.

THE increased and increasing numbers of devout communicants is a delightful proof of the progress of sound religious feeling, which cannot fail to improve by the perusal of such excellent works as the *Eucharistica* of Mr. Wilberforce.

Selections from the Metrical Paraphrases on the Psalms, the Book of Job, and other Portions of Holy Scripture. By GEORGE SANDYS, Esq. Son of Dr. Edwin Sandys, Archbishop of York, and Gentleman of the Privy Chamber to King Charles I. With a Memoir of his Life and Writings, by the Rev. HENRY JOHN TODD, M.A. Chaplain in Ordinary to Her Majesty, and Archdeacon of Cleveland. London: Rivingtons. Oxford: Parker. Pp. viii. 10.

BOTH Dr. Warton and the Rev. W. L. Bowles have justly observed, that sufficient justice has never been done to Sandys, who did more to polish and tune the English versification, by his

Paraphrases, than either Denham or Waller, who are applauded on the subject. Mr. Todd says, that "perhaps by no writer of sacred poetry of that or succeeding times, has Sandys been surpassed in stanzas of seven or eight syllables;" and we agree with him in this and most of his other able and judicious remarks. The public, we are quite sure, will thank the editor for his interesting memoir and selections, one of which we have great pleasure in transferring to our pages.

PSALM CXXI.

To the hills thine eyes erect,
Help from those alone expect:
He, who heaven and earth hath made,
Shall from Sion send thee aid.
God, thy ever watchful guide,
Will not suffer thee to slide:
He, even He who Israel keeps,
Never slumbers, never sleeps.
He, thy guard, with wings displayed,
Shall refresh thee in their shade.
Suns shall not with heat infect,
But their temperate beams reflect;
Nor unwholesome *sérène** shall
From the moon's moist influence fall.
When thou travell'st on the way,
When at home thou spend'st the day;
When sweet peace thy life delights;
Where embroil'd in bloody fights;
God shall all thy steps attend,
Now, and evermore defend.

Preparations to a Holy Life; or Devotions for Families and Private Persons, with Directions suited to particular Cases. By the Author of "The New Week's Preparation for the Sacrament." London: Hodson. Pp. vii. 79.

A VALUABLE little manual.

* Damp, harmful dew, according to the definition in Cotgrave's old Dictionary. Fr. *serein*, or *serain*. Daniel, a contemporary poet, writes: "The fogs and the *sérène* offend us."

A SERMON

FOR TRINITY SUNDAY.

MATT. XXVIII. 19.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

WE are this day called upon by our Church to commemorate one of the most sublime and mysterious, and at the same time, one of the most important articles of the christian faith—the doctrine of the existence of three Divine Persons in the unity of the Godhead. The wisdom displayed by the Church in bringing such subjects before her children at particular seasons, is thus well pointed out by an American divine, Bishop Dehon:—"By the perfection of her arrangements all the grand doctrinal truths of the gospel are, in the course of the year, presented to her members for special contemplation. By this means *she secures from neglect or perversion*, those points of faith, which are the essentials of our religion. Having lately exhibited to us the mercy and holiness of God, the crucifixion and ascension of Christ, and the descent of the Holy Ghost to abide with Christians, she, to-day, calls us to collect our thoughts, and to contemplate that mystery of redemption, the Holy and Eternal Trinity."

I propose, therefore, to attempt to follow out this her plan on the present occasion. But in seeking to draw your attention to this great doctrine, I shall endeavour to proceed with the utmost caution. It becomes not us, with our corrupt hearts and limited faculties, to speculate freely on the nature of the High and Holy One that inhabiteth eternity. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job xi. 7, 8.) The truth is, we should know very little of our Maker if he had not been pleased to reveal himself to us in Scripture. We may indeed derive some ideas of him, and of his divine perfections, from what we see of him in his works. But beyond this, it is in his word only that we must look for any knowledge of him on which we can depend. It is but vain, and worse than vain, for even the most enlightened and learned amongst men to attempt to "be wise beyond that which is written." It is the height of folly in any to pursue so presumptuous a course.

But on the other hand we must not, through indolence or wilfulness, fall into the opposite error. Though it be dangerous to endeavour to be wise beyond what is written, it is also dangerous to come short of that "knowledge of God," which we might and may derive from what "is written," for so perchance we may fail of being made "wise unto salvation."

It is a truth which we should ever bear impressed upon our minds, that God never does any thing in vain; and we may therefore rest assured that whatever revelation of himself he has at any time vouchsafed to man, he has designed for man's especial benefit. If, therefore, any will neglect or refuse to make use of those means of acquainting

themselves with him which he has given them, surely we must fear that they will not only lose the benefit therein designed for them, but also place themselves in a very fearful situation in his sight! And if this be so, how great must our danger be, if we who, as Christians, profess to be possessed of the most perfect revelation ever given by God to man, shall yet be found ignorant of the Divine nature, as set forth in holy Scripture!

These remarks may perhaps help to prepare us to enter in a proper spirit, on the reverent consideration of the great mystery of the christian faith—the glory of the Eternal Trinity.

It may be well, then, first to state the doctrine as it is placed before us in the Articles and other formularies of our pure and Apostolic Church. The very first "Article of Religion," which is entitled, "Of Faith in the Holy Trinity," is to this effect:—"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." In the second Article we farther read that "the Son, which is the Word of the Father, begotten from everlasting of the Father," is pronounced to be "very and eternal God, and of one substance with the Father;" and in the fifth Article, that "the Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God." The same language, as will doubtless be remembered, occurs in those ancient creeds which have been introduced into our Prayer Book, in accordance with the practice of the Church catholic from early times; I mean the *Nicene Creed*, which is repeated in our *Communion Service*, and that admirable "Confession of our Christian Faith," which is "commonly called the Creed of St. Athanasius," which is used on certain occasions, as indeed it has been in this morning's service.

In the "Catechism," also, the doctrine is very clearly given. The answer to the question which follows the Creed, "What dost thou chiefly learn in these Articles of thy belief?" is this: "First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God." So likewise in the Litany we not only pray, "O God the Father, of heaven;" but "O God the Son, Redeemer of the world;" "O God the Holy Ghost, proceeding from the Father and the Son;" and also, "O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners." In the Collect for this day, the church moreover places on our lips,—may they also find a place in our hearts,—these words: "Almighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity: we beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen." So when we are baptized, according to the command of Christ in my text, we are "baptized in the name of the Father, and of the Son, and

of the Holy Ghost.* In the *Communion Service*, we are taught that "above all things we must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost; for the redemption of the world by the death and passion of our Saviour Christ."† And in the *Proper Preface* appointed to be read on this Sunday, in that service, the church teaches us to address "Our Lord God," and it is to be hoped that many of you are about presently to join in that address, and to say, "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord Almighty, Everlasting God, who art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord Most High." And not to multiply further instances, I may add that when at the close of the *Communion Service*, or in the order of Confirmation, or in the Marriage Rite, the blessing of God is to be invoked; or in the Visitation of the Sick, absolution is to be pronounced; or in the Marriage Service, matrimony is to be solemnized; or the dead are to be brought to burial; either the blessing sought is that of the three Divine Persons together, or glory is given equally to them all three, or it is all expressly done "in the name of the Father, and of the Son, and of the Holy Ghost." In fact, the doctrine of the Trinity in Unity enters into all the great services of the Church.

Now there is no reason to believe that any amongst you, my brethren, are disposed to question the truth of the doctrine which we are considering. You feel assured, I doubt not, that it is not only the doctrine of the Church, but also the clear and decided doctrine of Holy Scripture. You believe and are satisfied. But still it may be very proper, and very useful, from time to time to point out that this is really so from the word of God. For believe me, this is a most important consideration—a consideration in which we ought to see that we stand on a true foundation. For you may perceive that we are accustomed to offer to the Son, and to the Holy Ghost, the same homage, honour, and worship, which we offer to the Father. Now we must remember that God is "a jealous God," and will not have the honour which belongs to himself alone, given to another. If Christ then be not God, very and eternal God, when we worship him, we should be in fact idolaters, setting up, as it were, an idol in the place of God, and worshipping him as God. Whilst if Christ be really God, as we humbly believe, then are all those who wilfully deny that he is God, blasphemers against his holy name. And the same observations are true in the case of the Holy Ghost. "If the doctrine be true," says Dr. Waterland, "it is *sacrilege*, and *great impiety*, in any Christian to refuse to worship Father, Son, or Holy Ghost: but if the doctrine be *false*, it is *polytheism* (that is, making more gods than one), and *idolatry* to pay religious worship to any person but the Father only. So much

* Ministration of Baptism.

† Communion Service.—Exhortation.

depends upon this single article."* Let us bear in mind, moreover, how strictly we all are charged to "honour the Son, even as we honour the Father," (John v. 23;) and also what condemnation is passed on those who shall "speak against the Holy Ghost." (Matt. xii. 32.) With these views in our remembrance, we shall not fail to see the necessity of being well satisfied in our minds upon the great doctrine now before us.

Moreover it is but too true that evil men and unbelievers abound, and it is not uncommon for them insidiously to endeavour to shake the faith of those who are better than themselves. It is well, therefore, to be prepared for such assaults; to be always ready to give an answer to every man that asketh us a reason of the faith as well as the hope that is in us. It is well, I say, and for several reasons;—well for our own comfort to be able to allay any doubts which may possibly at any future time be created in our own minds,—well for the good of others, whose doubts we may perhaps be especially called on to assist in removing,—and well for the benefit of Christ's church in general, that we may be able to silence the gainsayers, and so to defend, and perhaps promote the truth.

It is my intention, then, on the present occasion, to point out some of the chief and more striking texts of Scripture, on which the truth of the doctrine of the Trinity is commonly believed and maintained.

I shall commence with that passage which I have chosen at this time for my text. "And Jesus came and spake unto them," that is, to the eleven disciples, "saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach" (or rather—for such is the meaning of the word—make disciples of) "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world," (Matt. xxviii. 18—20.) This was the last, and one of the most solemn acts of our Lord's ministry on earth. He had accomplished his great work in the world, and was about to ascend again into heaven. Before he departs, he here gives to his eleven disciples their authority and high commission, to go forth and establish his church amongst mankind. He here gives them direction respecting the holy rite of baptism, by which all were to be received into the church; and promises to be with them, and of course, as they must die in due time, with their successors after them, "even unto the end of the world." It was, indeed, a most solemn occasion. It was a most important rite which was under contemplation. It was an ordinance which was to continue till the end of time. Let us observe therefore the words which our Lord then employed. Let us mark the form in which the disciples were instructed to administer baptism. It was to be "in the name of the Father, and of the Son, and of the Holy Ghost." We may remark, that it was in the name not merely of the Father, but of the Son and of the Holy Ghost. It was not in the three names of the Father, the Son, and Holy Ghost; but in the one single name of all three united together. Can any thing be more clear, than that the three Persons, as we style

* Waterland's Works, vol. v. p. 28; col. Van Mildert.

them, are here held quite distinct one from another, and yet at the same time are all united together in one? And further, can any thing be more certain, than that they are all three placed on the most decided and perfect equality with each other? And this is one of the most solemn and important rites of Christ's church. Surely, then, even from this passage alone, we might fairly presume, that such as the Father is, such must be the Son, and such the Holy Ghost; that as the Father is God, the Son also is God, and the Holy Ghost God—yes, very and eternal God.

The next passage for our consideration is the benediction, or blessing, addressed by St. Paul to the Corinthians: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Cor xiii. 14.) Here, you may perceive, are brought together the same three Persons as in the former text. Here is, first, the Lord Jesus Christ, the Son; 2dly, God the Father; and, 3dly, the Holy Ghost. They are all likewise, as they were there, represented as being distinct and separate from each other; nay, a distinct blessing is sought for from each of the three—grace, or favour, from the Son; love from the Father; and communion, or fellowship, from the Holy Ghost. Yet the three are all joined together on the footing of equality. We may, indeed, notice this important peculiarity, that here Jesus Christ, or the Son, is placed first in the enumeration, before God the Father, as it were, showing, that in this Trinity "none is" really "afore or after other."

Again; that certainly is a very remarkable passage, which has been read for the second lesson in this Morning's Service, and seems to bear on the same point. There we read that, when our Lord Jesus Christ had been baptized of John, "lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased," (Matt. iii. 16, 17; see also Luke iii. 21, 22.) Here we have the same three Persons clearly distinguished. Here was God the Father declaring, by a voice from heaven, Jesus to be his beloved Son. Here was God the Son, on earth, for our sakes made man. Here also was the Holy Spirit, descending from the Father to the Son. Thus the same three Persons whom we have seen united together so intimately in the former passages on an equality, are here manifested as all acting in offices and by operations distinct and separate from each other.

The next passage I notice, is one addressed by St. Paul to the Corinthians, in which, I think, we may recognise the same distinction, and the same union of the three Persons in the Godhead. "There are," says he, "diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord," (meaning our Lord Jesus Christ.) And there are diversities of operations, but the same God," (1 Cor. xii. 4—6,) meaning unquestionably God the Father.

St. Paul also uses language to the Ephesians, which, whilst it marks the distinction between the offices and operations of the three Divine Persons of the Trinity; yet indicates their close union in the work of man's salvation, in a manner which accords well with the view which has been taken from the passages already considered. Speaking of

our Lord Jesus Christ, he says, "Through him we both," that is, both Jews and Gentiles, "have access by one Spirit unto the Father," Ephes. ii. 18.

I have produced these various portions of the sacred writings, in which the three Divine Persons of the Trinity are all mentioned, to show the manner in which they are spoken of by the inspired penmen, when placed in union together. I purpose to quote one or two texts, in which the Son and the Holy Ghost are proved distinctly and severally to be God, and consequently distinct from the Father, but equal with him as touching their Godhead. Thus, in the opening of St. John's Gospel, we read these words—"In the beginning was the Word, and the Word was with God, and the Word was God." And do we ask who the Word was? we are told in the same chapter, that it was He who "was made flesh, and dwelt among us, the only-begotten of the Father," (John i. 1, 14,) even Jesus Christ our Lord. Again, our Lord himself said of himself to the Jews, "I and my Father are one," (John x. 10.) St. Paul also, writing to the Romans, speaks of him as "Christ, who is over all, God blessed for ever," (Rom. ix. 5;) to Timothy, as "God manifest in the flesh," (1 Tim. iii. 16;) and to the Hebrews, as "God" whose "throne is for ever and ever," (Heb. i. 8.) Moreover, we read of St. Stephen, St. Paul, and St. John, all at different times, offering up prayers to him as to God.*

With respect to the true character of the Holy Ghost, a very few words will be requisite. That the Holy Ghost is not a mere influence, but a Person distinct both from the Father and the Son, has been shown from several of the texts already brought forward. We may add, however, one or two passages, in which he is clearly spoken of as a Person. This is clear from the way in which our Lord himself spake of him, when promised to send him to the disciples to take his own place. He styles him "the Comforter." He ascribes to him distinct personal acts. Thus he says of him, "He shall testify of me,"—"He will guide you into all truth,"—"He shall glorify me," John xv. 26, and 13.

With respect to the truth of the Holy Spirit being divine, we may refer to that awful passage, in which our Lord speaks of blasphemy against the Holy Ghost. "All manner of sin and blasphemy," he says, "shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," (Matt. xii. 31, 32.) Surely this goes far to prove, that the Holy Ghost is at once a distinct Person from God the Father, and the Son of God, and that he must be fully equal with them.

And again, when St. Paul says to the Corinthians, "Know ye not that your body is the temple of the *Holy Ghost*, which is in you?" (1 Cor. iii. 16;) in another place he says, "Know ye not that ye are the

* Acts vii. 59; 2 Cor. xii. 8, 9; Rev. xxii. 20. On the Divinity of the Son, it may be mentioned, that a Sermon will be found in the CHRISTIAN REMEMBRANCE for December, 1835, in which the author of the present Sermon has brought together some of the prominent arguments in support of the doctrine.

temple of *God*, and the Spirit of God dwelleth in you?" (2 Cor. vi. 16;) and adds, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," (2 Cor. vi. 16.) Here the Holy Ghost is described as the living God.

And, lastly, when St. Peter charged Ananias with his awful falsehood respecting the sale of his possession, he did so in these words:—"Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? thou hast not lied unto men, but unto God," (Acts v. 1—4;) thus showing that the Holy Ghost must be God.

Many more passages of Scripture might have been produced on the several points which we have been considering. But I think that these are sufficient to show, that the church is fully justified in interpreting our Lord's words, in the form of Christian Baptism, as descriptive of the existence of three distinct, divine, and equal Persons in the eternal Godhead—the Father, the Son, and the Holy Ghost.

There is also, I may add, some confirmation of this great doctrine to be derived from the Old Testament. It is true, that the doctrine of the Trinity is peculiarly a christian doctrine, and therefore the proof of it is to be sought for in the Gospel. But since the same Divine Being who is the Author of the latter revelation, was also the Author of the former, it may perhaps be asked whether some traces, at least, of this truth may not be discovered in the pages of the Old Testament? And this most decidedly is the case. We meet there with a vast number of passages which seem to speak of the existence of more Divine Persons than one in the Godhead. Thus, in the very first chapter of Genesis, which has been just read to-day, when the Almighty was about to create man, we find him using these remarkable words: "Let us make man in our own image; after our likeness," (Gen. i. 26.) Upon which, also, it is added, "So God created man in his own image, in the image of God created he him," (Gen. i. 27.) Again, after the fall of our first parents in paradise, we read of the Lord saying, "Behold, the man is become as one of us, to know good and evil," (Gen. iii. 22.) So also, at the building of the tower of Babel, we find the true God represented as using these words: "Let us go down and there confound their language," (Gen. xi. 7.) And once more, Isaiah says, "I heard the voice of the Lord saying, Whom shall I send? and who will go for us?" (Isa. vi. 8.) And, in another part of his prophecies, we read these words: "Produce your cause, saith the Lord; let them bring forth and show us the former things, that we may consider them," (Isa. xli. 21, 22.) An immense number of other passages occur, in which a distinction appears to be made of two or more Divine Persons. We may instance these: "In the beginning God created the heaven and the earth, and the Spirit of God moved upon the face of the waters," (Gen. i. 1, 2.) "The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool," Ps. cx. 1.* These few passages, out of a vast number

* This part of the proof of the Trinity, has been very fully considered by Mr. Vogan, in his Bampton Lectures.

which might be adduced, are sufficient to show that the Old Testament is not contrary to the New, but confirms the view of the gospel, that there are more Persons than one in the Godhead, and can only be explained satisfactorily by means of the doctrine which we derive therefrom.

It is necessary here to make an observation, that when we speak of the Son and the Holy Ghost being each God, as well as the Father, we should ever bear in mind the unity of the Godhead; the truth, that is to say, that there is but one God. This truth the gospel as fully maintains as does the Old Testament,—the Christian as fully as does the Jew.

The words of Moses are as cordially believed by us, as they were by those to whom they were addressed, when he said, "Hear, O Israel, the Lord our God is one Lord," (Deut. vi. 4;) or one Jehovah: or, when he said, "Unto thee it was showed, that thou mightest know that the Lord he is God: there is none else besides him," (Deut. iv. 35.) The words also of the Almighty, delivered by his prophet Isaiah, "I am the Lord, and there is none else; there is none beside me," (Isa. xlv. 5, 6,) receive our most grateful and cordial assent.

We know that our Lord himself, when asked by one of the Scribes, which was the first commandment of all, gave at once the exact words of Moses just read, "Hear, O Israel, the Lord our God is one Lord," (Mark xii. 29.) St. Paul also has taught us this truth: "We know," says he to the Corinthians, "that there is none other God but one, though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him," (1 Cor. viii. 4—6.) To the Ephesians he writes, "There is only one God, and Father of all, who is above all, and through all, and in you all," (Eph. iv. 6.) These texts are sufficient to show the doctrine of the gospel on the unity or oneness of God. There remains only to remark, that such also is the plain doctrine of the Church on this subject. Our first Article commences with these express words: "There is but one living and true God;" though she adds, "And in unity of this Godhead there be three Persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."

There is one more confirmation of this doctrine, which is of such paramount importance, that I must not omit to notice it; I mean the testimony of the Church Catholic, in the earliest times, to this great article of faith. I say, this is a most valuable and important point. For who are to be regarded as most competent to judge what was the meaning of the words used by the holy evangelists and apostles? Surely those who lived in or nearest to their times.

Now, these are the satisfactory words of one who had fully studied the subject, Bishop Bull: "The unanimous consent," he tells us, "of the catholic doctors of the church, for the first three ages of Christianity, concerning the article of the Trinity, is, in short, this: 1. That there are in the Godhead three (not mere names or modes, but) really distinct Persons—the Father, the Son, or Word of God, and the Holy

Ghost. 2. That these three Persons* are one God."† It is impossible, of course, now to enter fully into this subject.‡

But I must quote one testimony,—it is that of the holy Polycarp, who, we are told, had been instructed by the apostles themselves, and had lived with many who had seen Christ, and had even been appointed to the bishopric of Smyrna by the apostles. When he was called upon to suffer death for the faith, in the affecting prayer which he then uttered, he is represented as having used words to this effect:—addressing the Almighty, he says, "For this and for every thing I praise thee, I bless thee, I glorify thee, together with the eternal and heavenly Jesus Christ, thy beloved Son, with whom to thee and the Holy Ghost be glory, both now and for evermore. Amen."§ I may mention also for our satisfaction, that it has been fully shown by Dr. Waterland, from the creeds of the early church, from the public condemnation as heretics passed by the church catholic on all who denied the Divinity of Christ, as well as from the testimonies of the fathers of the church, "to be certain fact that the doctrine of our Lord's *Divinity*, and so of the whole Trinity, was looked upon by the ancient churches of Christ as one of the *prime verities*, one of the *essentials* of Christianity;"|| whilst the learned Mr. Bingham informs us that "it is evident to a demonstration, that the three Persons of the Holy Trinity were always the object of divine adoration from the first foundation of the christian church."¶

In conclusion, let us make one or two practical remarks. 1. This is one of those subjects which, whilst it should ever be approached with a reverential and humble spirit, may also in itself further tend to encourage such a spirit in us. We can neither understand, nor explain, much of our own nature, or even of the commonest things about us. How much more so then when we come to contemplate the nature of God! No humble Christian therefore will attempt to explain the exact nature of the Trinity in Unity. We acknowledge that it is a mystery. We receive it as it is revealed to us in Scripture. We believe that there are three Divine Persons in the Godhead, and yet but one God. But how they exist we know not. How the Son is from everlasting, what is the nature of his eternal generation from the Father, or how the Holy Ghost proceeds from the Father and the Son, we do not pretend to explain. We cannot with our imperfect faculties understand it; perhaps we may know hereafter. This is well treated of by an early Christian Father, St. Chrysostom. "I know," says he, "that he begot the Son; the manner how, I am ignorant of. I know that the Holy Spirit is from

* Or Hypostases.

† Bull's Sermons, Discourse I. p. 1.—Works, Ed. Burton.

‡ Those who wish more fully to examine this interesting question, are referred, amongst modern works, to Dr. Burton's "Anticene Fathers;" and his "Testimonies to the Trinity;" or to Mr. Vogan's Bampton Lectures; and, amongst others of an older date, to Dr. Waterland's Works, Bishop Bull's Works, and Bingham's Antiquities of the Christian Church.

§ Quoted by Mr. Vogan in his Bampton Lectures, from Dr. Burton's "Testimonies to the Trinity." Eusebius makes a slight but not important difference in the words used by Polycarp.

|| Waterland's Works. Ed. Van Mildert, vol. v. p. 253.

¶ Bingham's Works, vol. iv. b. 13. c. 2. § 5.

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him ; how from Him, I do not understand. I eat food ; but how this is converted into my flesh and blood, I know not. We know not these things, which we see every day when we eat, yet we meddle with inquiries concerning the substance of God.* Let us learn from these considerations to cherish a humble and reverential spirit.

2. Let us be thankful for the revelation of these great doctrines to us in Holy Scripture. To know these things is a privilege not vouchsafed to the heathen world, nor fully to the Jewish nation, but to us who live under the last revelation of the Almighty. "God has given us grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity." Be it our endeavour to be thankful for this his inestimable benefit ; and let us show our thankfulness for it by our conduct respecting it. Be it our constant prayer to him that he will "keep us steadfast in this faith." Be it also our constant endeavour to keep ourselves so steadfast. Let us likewise desire to extend the same faith to others at home and abroad ; especially let us teach it, as the Catechism instructs us to do, to the children under our care. Let us also beware lest by our heedlessness we fail of handing it down in purity to our posterity, and to the children which are yet unborn. More particularly let us never lend an ear to any who would propose to remove from our Prayer Book that most perfect exposition of the christian faith, which bears the name of St. Athanasius's Creed ; for we know not how much the purity of our Church's faith may have depended on it, or how many of her members have been kept from falling by its salutary, and not as some people fancy, uncharitable, but most kind and charitable warnings of the danger of denying the faith. So let us show our gratitude to God for his grace to us.

Lastly, let us further show our gratitude by allowing the doctrine to have a practical influence on our lives. We are fallen and sinful creatures, in danger of eternal death for our sins. Here is revealed to us, in the eternal Son of God, a Saviour from all sin and danger. We are weak, corrupt, and imperfect creatures, ready to fall into sin daily. Here is revealed to us, in the Holy Spirit, a mighty helper, who is able to lead us into all goodness, and preserve us from sin. Both these are Divine Beings, uniting in purpose with God the Father to work out our present holiness and happiness, and our eternal salvation, and fully able to accomplish all this. Brethren, let us accept most thankfully of this great salvation, and endeavour to act in life as if we were so. We have been baptized in the name of the Three Divine Persons. In our baptism, we have been regenerated by the Holy Spirit. We have been justified therein by the death and merits of the Son ; we have been brought near thereby to the Father. But this will not save us, unless we shall be found at last in a justified and sanctified state. Let us, then, correctly endeavour, through a living faith in our Lord Jesus Christ, and by the power of the Almighty Spirit, so to live as to secure the love of the Father, and to keep it even unto our lives' end. Amen.

D. I. E.

* Pelar. vol vi. § 2. as quoted by Mr. Newman, in his "Arians of the Fourth Century." P. 176.

MISCELLANEOUS.

COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA,
ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Continued from page 237.)

CHAPTER IV.

1. *What shall we then say that Abraham our father hath found, as pertaining to the flesh?* What righteousness, says he, before he believed in God, have we heard that Abraham our father had as his own by works? for as pertaining to the flesh means that which is of works, inasmuch as it is by our *fleshly bodies* that works are done. 2. *For if Abraham were justified by works he hath whereof to glory, but not before God.** The full performance of good works crowns the doers with the prize, but does not exhibit the loving-kindness of God; while faith sets forth both the disposition of the believer towards God, and the loving-kindness of God, who by accepting such faith proclaims him who has acquired it, victorious. And this he confirms by the testimony of Scripture, 3. *For what saith Scripture? Abraham believed in God, and it was counted to him for righteousness.* For the blessed Abraham obtained not the divine attestation by living according to the law, but enjoyed the riches of justification by believing on Him that called him. 4. *Now to him that earneth it by his works the reward is not reckoned of grace, but of debt.* For the doer of righteousness demands his reward, while the righteousness which is of faith is the free gift of the God of all, as is further exhibited in what follows, 5. *But to him that earneth it not by his works, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.†*

Having thus, in the instance of the patriarch Abraham, demonstrated that faith was older than the law, he now again calls in another trustworthy witness of this,—David the prophet and king, to whom the God of all renewed the promises made to Abraham. For as he had promised to Abraham, (Gen. xxii. 18,) that “in his seed He would bless all nations,” in like manner did He proclaim to the most excellent David, (Ps. lxxxix. 35, 38,) “Once have I sworn in my holiness that I will not fail David. His seed remaineth for ever, and His throne as the sun before Me, and as the moon established for ever, and faithful is the witness in heaven:” and again, (v. 25,) “I will set His hand also in the sea, and His right hand in the rivers:” and again, (Ps. lxxii. 11,) “Yea all kings shall fall down before Him, all nations shall serve Him:” and such like.

And since then he had shown that the blessed Abraham had obtained justification by faith, but then Abraham lived before the establishment of the law, it was necessary that he should now show that David, who

* The exposition would seem to interpret, “he indeed might boast, but it would refer not at all to God.” *ἀλλ' οὐ πρὸς τὸν Θεόν.*

† See note on chapter iii. v. 24. Our author of course is, with St. Paul, reprobat- ing works as a meritorious cause, but not as indispensable conditions; Mosaic, and not evangelical. See exp. end of this chapter.

lived under the law, himself also bore witness to (the covenant of) grace; and accordingly he says, 6. *Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works*, 7. *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered*. 8. *Blessed is the man, to whom the Lord will not impute sin*. The law, says he, brought punishment on such as sinned, but the prophet speaks of the blessedness of those, who have received forgiveness of their sins. It is evident, therefore, that he is speaking of the blessedness of our own condition, and foretelling the free gifts of grace; and this grace he shows is open to all, saying interrogatively, 9. *Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also?* And then again he establishes his position by the case of the patriarch Abraham, *For we say that faith was reckoned to Abraham for righteousness*. 10. *How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision*. He proves that faith is older not merely than the law, but than circumcision itself, and that while circumcision was yet unestablished, the patriarch received the testimony of his righteousness, the righteousness which is of faith. How then could he need circumcision, while having already obtained the righteousness which is of faith? This he clearly explains, 11. *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised*. Circumcision itself, says he, is not righteousness, but a testimony of righteousness, and a seal and sign of that faith, which he had exhibited before he was circumcised. *That he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also*. 12. *And the father of circumcision*. Here we must make a full stop. For herein he shows that the patriarch first was the father of such as believed, being uncircumcised, inasmuch as he himself, while uncircumcised, offered to God the tribute of faith; and then of the Jews also, as of those who were sharers with him in the circumcision; and this he lays down again, yet more clearly, in what follows, *Not to them only who are of the circumcision, but to them also who walk in the steps of that faith of our father Abraham, which he had while yet uncircumcised*. For if any one sprung from the Gentiles, and not having received circumcision, should follow in the footsteps of that faith of the patriarch, which he had before his own circumcision, he would not fail of relationship to him; in that the God of all, foreseeing, as God, that He would hereafter gather together one people of the Gentiles, and the Jews, and extend to them salvation through faith, represented both of old in the patriarch Abraham. And thus then he calls him *the father* of the Gentiles, in having shown that he had acquired, before his circumcision, the righteousness which is of faith, and after his circumcision, had not walked under the Mosaic law, but continued under the guidance of the same faith; in order that both Jews and Greeks, looking to him, might in common aim at his faith, neither the one anxious for his circumcision, nor the other his uncircumcision, for it is neither circumcision nor uncircumcision, but faith which the holy Scripture speaks of as (the mean of v. 3, 5, 9, &c.) righteousness.

Having thus shown that faith was both older and more excellent than the law, he now also shows that the law was subsequent to the promise

(given to Abraham, in order thereby to make it manifest that (the covenant of) grace was itself also anterior to the law, seeing that of this it was, that the promises were given to Abraham; for the promise was, that "in his seed all the nations should be blessed," which promise received its accomplishment in Christ. 13. *For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith:* for it was by believing in God, and not by walking according to the Mosaic law, that he received the promise of the blessing of the nations. 14. *For if they which are of the law be heirs, faith is made void, and the promise made of none effect;* for if they who live according to the law obtain the promised blessings, in vain did Abraham believe in God, and false and not true were the promises made to him by God. 15. *Because the law worketh wrath;* for it is the character of the law to punish the transgressors thereof; by *wrath* he means punishment; *for where no law is there is no transgression*, for the law punishes the violators of it, for with the law are connected observance and violation; some through zeal for virtue preferring to keep it, and some through love of ease carelessly suffering themselves to violate it.

16. *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.* He puts down the arrogance of the Jews by applying the name, *seed of Abraham*, to such as imitated the faith of Abraham, however aliens in blood. But if then, while the law punishes transgressors, (the covenant of) grace gives forgiveness of sins, it confirms thereby the promise made by God, in bringing that blessing on the nations. And as He had called Abraham, *the father* both of the nations, and of the Jews, he supports the expression by testimony from Scripture, 17. *As it is written, I have made thee a father of many nations, and then he strengthens this testimony by an evidence, Before Him whom he believed, even God who quickeneth the dead, and calleth those things which be not as though they were.* For as, says he, God is the Maker of all, and the God, and carer for, all, so did He constitute Abraham, *the father of all*, not of the Jews only, but of all who believe.

And he (next) exhibits the greatness of Abraham's faith, 18. *Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, "So shall thy seed be."*

19. *And not being weak in faith so as to consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's womb;* for while he saw that his wife was barren, that the impotency of old age lay upon both, and that there appeared not, according to human calculation, the smallest hope of child-bearing, and was unable to produce a single similar instance from earlier times for his encouragement, he yet welcomed the divine promise with confidence; for *against hope* means hope from nature; *in hope*, confidence in the divine promise. 20. *But he staggered not at the promise of God, through unbelief; but was strong in faith, giving glory to God:* 21. *And being fully persuaded that, what He had promised, He was able also to perform.* For he looked not to the impotence of nature, but trusted, without doubting, in the Creator of that nature. 22. *Wherefore also it was imputed unto him for righteousness; that is, faith was.*

Having thus shown that faith flourished among those, who were under the law, and those also, who lived before it, he turns his discourse to the object proposed. 23. *Now it was not written for his sake alone, that faith was reckoned unto him for righteousness,* 24. *But for us also, to whom it shall be reckoned, if we believe on Him that raised up Jesus our Lord from the dead.* Thus then the patriarch, while he saw the womb of his wife dead, yet believed that it was easy for God to fulfil his promise; and thus then we, while we hear the Jews declaring that our Lord Christ is dead, believe that He is risen again; wherefore we, in our turn, gather the fruits of faith, and enjoy the righteousness springing therefrom. For not for nothing were recorded the things which the Lord God did regarding the patriarch Abraham, but that we, beholding them, might exhibit the like faith ourselves. He *that raised up our Lord Christ* is spoken of His humanity, for, in the nature in which He suffered, in that it was that He arose, and the suffering was of the flesh, and not of the impassible Godhead. 25. *Who was delivered up for our offences, and was raised again for our justification;* for for our offences He underwent His passion, that He might pay off our debt, and that His resurrection might work out the common resurrection of all; for by it we both gain the means of our own justification, and, being buried with Him in baptism, receive remission of sins.

Having thus shown the power of faith, and displayed the gifts of (the covenant of) grace, he now turns his discourse to exhortation, bidding us also take heed to the practice of virtue; for having said that, when (the covenant of) faith was revealed, the law became superseded, and that the patriarch had attained the righteousness which is of faith, it was necessary that he should add moral counsels, lest such as lived at ease should take occasion from hence to neglect practical virtue, under the plea that faith alone was sufficient* for justification.

(To be continued.)

DEFECTS OF OUR ECCLESIASTICAL SYSTEM, AND THEIR REMEDIES.

Sir,—I HAVE in my last communications chiefly dwelt on the means whereby an approximation to an equality of income might be arrived at among the parochial clergy; not so much because I thought that a true reform of our existing system consisted in it, or that it really was a matter of the last importance in itself (for I think quite the contrary); but because it was so esteemed by public opinion, and the recommendations of the Ecclesiastical Commission pointed that way. Now, however, that the tide is beginning to turn, and we may trust that we have escaped the dangers to the Church which those recommendations threatened, I shall content myself with merely having thus shown *how*, if such schemes are now or at any future time to be insisted on, they may be carried into effect with the greatest advantage, or rather, I should say, *with the least inconvenience*.

* Rather perhaps "as though faith alone were sufficient," &c.

The foundation of a sound and healthy reform must be laid, I am convinced, in the five following measures, to which I am now going to advert. Two of these have been already partially considered, viz:—a revival of *Convocation*, under its old, or a modified form; and some limitations on the *Statute of Præmunire*, whereby other considerations than those merely political ones which too generally influence the administration of the time being, might at least be not entirely overlooked. All other alterations, if these be not among them, will assuredly be found worse than useless; at least, such is the opinion of one who has bestowed no small share of attention on these questions in all their bearings.

The three remaining points relate respectively to *Ecclesiastical Discipline*, the *Education of the Clergy*, and the establishment of a graduated system of control over the *Parochial Clergy*.

Our Ecclesiastical Discipline is admitted without a dissentient voice to be utterly defective. The remedy I would propose is a plan borrowed from the admirable system by which the army and navy are governed; each bishop to have the power to summon a body of clergymen to try the merits of any alleged complaints brought before him against any individual clergyman, similar to a court martial; there being a right of appeal to our supreme courts in order to control, and give uniformity to, the decisions of these inferior tribunals.

Nothing can be less adapted to the present state and exigencies of the Church, than the present mode of admission into Holy Orders. The preceding examination varies in almost every diocese. The chaplain of one bishop has the character of being too rigorous—another is blamed for an undue facility—whilst charges are occasionally heard, though probably without the least foundation, from which all such examinations as these, which are in reality *private*, can never be wholly free; but from which the public ones of our Universities enjoy a noble exemption. The remedy will be found in the appointment by the whole bench of bishops of a certain number of public examiners, who should hold their meetings for that purpose, at very short intervals, in London, the Universities, Durham, and some central part of Wales. They should have to decide on the qualifications of the candidates, *physical* (which is now entirely overlooked), moral and theological. To fit them for such an ordeal, a portion of the time now devoted to general education should be strictly given to Theology in all its branches, especially Ecclesiastical History, Christian Antiquities, with Dogmatic and Controversial Divinity. Two years thus devoted is surely hardly too much to fit men for a profession. At present, I dare not do more than *barely hint* at the defects of our system in this respect. A more strictly professional education, bearing some analogy to what takes place in every other profession and calling, is one of the *great desiderata* to which our attention should be directed, rather than to the mere pecuniary equalization of incomes, and other popular illusions.

The Reformation, which abolished so many dignities, and destroyed so much of that graduated machinery whereby the lowest number of the ministry was controlled and united to the highest, happily left us the Cathedrals; and it is well known that these establishments were greatly admired, and designed for the most important purposes, by Cramner and

his coadjutors, who contemplated a very considerable increase in the numbers of the Episcopate, which they partially accomplished. We trust that *some* at least of the plans of Cranmer may yet be carried into effect in regard to these noble establishments; and that, at all events the further threatened diminution of their funds and members will be prevented. If ever they were required, they are so now. The Parochial Clergy, removed almost from all control of their ecclesiastical superiors and discipline, are subjected to those popular influences and feelings most dangerous to a sound and healthy state of churchmanship; and need in a tenfold degree the influence exercised by a numerous body of dignitaries, who are placed beyond the power of these things. Circumstances are every day increasing the number of those members of the ministry who must be either wholly, or in great part, dependent for their daily bread on the good pleasure of those who *hear them* (pardon the expression). The effects of such a system on the future destinies of the Church must be fearful to contemplate; and, unless met by a strong and well graduated system of vigilance and control, the *downward tendency* of popular influence and feelings may prostrate the Church, as it has done in nearly all the other Protestant communities.

To meet these dangers, every twenty or thirty parishes should be formed into archdeacons, and one clergyman appointed for the superintendence of the clergy in them by the authority of the bishop, who should be responsible to him for the maintenance of ecclesiastical discipline and uniformity of doctrine throughout his charge.

To superintend these archdeacons, there should be a *great increase in the number of bishops*, three or four being appointed to what now constitutes a single diocese, according to the extent of territory and amount of population. I do not ask for these bishops either the same temporalities or dignities which now belong to the members of the episcopal bench; but only that they should act as *Chorepiscopi*, or *suffragans* in each diocese; and the annexation of such an office to the existing Deaneries, Canonries, and Prebendal Stalls, with the addition, where necessary, of some preferment now in possession of the Crown or other corporate body within the immediate division of territory assigned to each (or, if such cannot be found, to be procured by purchase or exchange, according to the plans already pointed out) would at once supply adequate funds for these objects, with the least possible disturbance of the existing system, and of personal rights and interests.

The profound observation of Burke, when he called chivalry "the *cheap* defence of nations," is entirely overlooked by us moderate reformers; we act on the low principle, that all which is necessary for any object is merely a certain amount of funds; and we are not over scrupulous as to the means used for raising them. We overlook the fact, that official dignity will be esteemed by many far beyond any mere emoluments, and will allure men into those professions which offer them. Instead therefore of diminishing the number of existing dignitaries, they should be increased in proportion to the increase of the body of the clergy: the Church should take a lesson in this respect from her opponents the dissenters, who, though abhorring all such things as official dignities, yet *cheaply* supply their place by the thousand-and-one contrivances of Boards, and Residentships, and Patrons and Secretary-

ships, and the unhallowed influences of Exeter Hall and the modern platforms!

If these plans should be esteemed chimerical, or inconsistent with the principles of our Church, I would shelter myself against the accusation by a reference to Cranmer for most of them, and to Archbishop Usher, who counselled the formation of such a body of bishops as is above recommended. I suppose these two names will be sufficient for my purpose, although many more of no mean authority might easily be pressed into the service.

G. C.

THE OXFORD TRACTS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—So frequent are the misquotations and misrepresentations of the Tracts for the Times, that, as a constant reader of your excellent periodical and the Oxford Tracts, I must beg the Morning Post, or your correspondent Anglicus, will point out the number and page of the Tract which, as they suppose, treats popish image-worship as a light affair. Strange indeed, were the Tract writers, strongly insisting on Church-union, not to be at one with themselves; since in No. lxxviii. page 7, an extract from Bishop Bilson, on Subjection and Rebellion, as strongly condemns image-worship, as the most exalted piety could desire. And passages to the same effect are numerous.

Without subscribing to every sentiment of the Tract writers, I do sincerely thank them for their most salutary and seasonable labours; and can assure them that CHURCHMEN highly appreciate the information derived from them; while the shallow hearts and hollow heads of mere *establishmentarians* palpitate and agonize at being exposed to sectarians, both ultra-protestant and popish, who are glad of their countenance and help, at the same time deride their duplicity and inconsistency.

March 6, 1839.

PRESBYTER ANGLICANUS.

URIM AND THUMMIM.

THE light which the modern discoveries in Egyptian antiquities are shedding on sacred and classical literature is very great. Thus the fable of Charon, his boat, and *Tartarus*, is evidently derived from the solemn judgment passed upon the dead in ancient Egypt, by three judges who held their tribunal in an island of the Nile; and if their judgment proved unfavourable, the body of the deceased, which had been conveyed across the river, was deprived of the rites of burial, and cast into a ditch, the name of which was *Tartar* in the Coptic language. For it is a remarkable fact, that the notions of the abode of departed souls in all the nations of antiquity, have been much influenced by the forms and situation of their sepulchres. These discoveries, too, seem to throw considerable light on the *vexata quæstio* of the Urim and Thummim. When a case was brought to trial, the arch-judge was accustomed to put a golden chain around his neck, to which was suspended a small figure of Truth, ornamented with precious stones. This was a representation of the goddess who was worshipped under the *double* character of Truth and Justice, and whose name *Thmei*, appears to have been the origin of the Hebrew Thummim, (translated by the Septuagint

in Exod. xxvii. 30, by the word *Truth*) and of the Greek *Θήμις*. The plural termination of the Hebrew most remarkably verifies the form of these images, which are usually *double*, having two faces and two bodies joined side to side; sometimes with four arms; but often blind and without arms, or with the arms hidden under a kind of wing, in order to show the disinterestedness of Justice.

And again: the word *ouro* is the Egyptian for king; and *two asps*, or *basilisks*, (in Coptic, *urei*,) were the ancient emblems of royalty in Egypt. It is singular, too, thus to find the same relation in Coptic as in Greek, between the serpent and the word king (*βασιλεύς*.) Here again, the plural form of the word *Urim* verifies the emblem of the two asps. Now when we remember that the high priest of the Hebrews was the supreme judge and ruler of the nation as the representative of Jehovah, and that he alone was allowed to wear the Urim and Thummim, which, like the Egyptian figure, were studded with precious stones, we can hardly fail of perceiving that we have some clue to the understanding of these very obscure words; and if we remember the figures of the cherubim, (which we may remark, by the way, have evident relation to the Egyptian forms compounded of the parts of various animals) we need not be surprised at the admission of these emblematic figures among the ornaments of the high priest. At any rate, even if the forms were different, which is not likely, the words and the thought were evidently borrowed from Egypt as emblems of justice and royalty.

THE GROUND IVY (*Glechoma Hederacea*.)

WITHIN the thymy flower that rears
Its form, in light blue mantle drest,
A perfect tiny cross appears,
Erected in its folding breast.

When death shall lay all earthly flowers
Before the Sovereign Gardener's feet,
While in the midst of Eden's bowers
He plants his final judgment seat;

While angels throng on every hand,
And view him hurl the flowers away,
Or bid the bright exotics stand,
And bloom with amaranthine ray;

May He with eyes of love behold
Thy drooping stem, thy leaflets fair,
The petals of thy heart unfold,
And find the cross of Jesus there.

EDUCATION ON CHURCH PRINCIPLES.

THE Exeter Diocesan Board has published a statement of the objects contemplated in its formation; with an appeal to the friends of the Church, for that prompt and effective assistance which is necessary to carry out those objects to their perfect fulfilment.

The objects of the board are, first, the *extension* of education to the middle as well as the lower classes; and, secondly, its *improvement*, by making it more efficient in preparing persons for the duties assigned to them by Providence. In furtherance of these objects, it proposes—1st. To ascertain what the Church *has done, is doing, and can do* to promote them. 2d. To improve the character of education, and the efficiency of schools, by *improving the masters*, and subjecting them to periodical inspection. 3d. To promote the establishment of new schools.—For the attainment of the first object, the board mainly relies upon the assistance of local boards; whose members it strongly urges to a zealous discharge of the duties which will devolve upon them. But the second object is what the board deems of most importance; and to promote this, it is proposed to establish a Diocesan Training School, at Exeter, for the preparatory instruction of schoolmasters—an institution to the support of which, a due sense of its importance to the success of the whole scheme will, it is hoped, induce every friend of religious education to contribute, and that *without delay*. The board is diligently engaged in seeking a gentleman properly qualified to act as principal of this institution; but it is useless to expect that the services of a competent person can be secured, unless an adequate provision be made for him.—The other objects proposed have also engaged the serious attention of the board, but it regards them as of secondary importance, in point of time at least, to the formation, upon a sure footing, of a proper Training School. In the mean time, it suggests that education on Church principles may be promoted by encouraging existing schools to connect themselves with the board, and by assisting in the formation of proprietary schools for the middle classes, and of schools for poor children in such parishes as cannot supply the means of doing it within themselves; but, of course, any thing that the board may do in this way, must depend entirely upon the support which it receives.

The board states, that in the Training Schools the scholars will be divided into two classes: those comprised in the first, to pay the *whole* expense of their education; and the others, to be called *Exhibitioners*—whose number is for the present fixed at ten—to pay *one half* of that expense. But as the education to be received in this institution will fit a young man for an honourable employment, and secure to him a decent maintenance, it is expected that there will be no lack of candidates of either class. To procure the necessary funds to meet that portion of the cost which will rest upon the board, may be more difficult, but it has a confident reliance on the liberality of those to whom its claims are addressed—not only among all those who join to a sincere attachment to the Church a desire to advance, by the use of such means as God has blessed them with, a course of instruction founded upon her

doctrines, and intended to prepare the children bred up within her communion for an honourable, a useful, and a religious life. The board, therefore, invites the yeomanry and tradesmen of the diocese to assist in the formation of local boards, and in the duties which such boards may undertake.

The board concludes with observing, that its objects are limited by no party feeling—by no intolerant or exclusive principles: and it claims for its plan a calm and candid consideration. That plan, it says, is founded on the doctrines of Holy Scripture: and its object is the temporal and spiritual benefit of mankind, the advancement of Chrt's kingdom, and the diffusion and perpetuation of the many blessings, civil and religious, enjoyed by the people of this favoured country.

QUEEN ADELAIDE.

At a meeting of the Protestant inhabitants of Malta, convened by public advertisement, and held in the Government Library, on Tuesday, the 5th of February, the following address to her Majesty the Queen Dowager was unanimously adopted:—

THE ADDRESS OF THE PROTESTANTS IN MALTA TO HER MAJESTY THE QUEEN DOWAGER.

"We, the Protestant population of these islands, impressed with the highest admiration at your Majesty's munificent and pious intention to build a church for our use, desire, with the profoundest respect, to offer in common some testimony, unworthy indeed, but sincere, which shall mark the heartfelt gratitude with which we receive so inestimable a gift.

"From the hour of your Majesty's connexion with the British Empire we have not failed to perceive, with the rest of our countrymen, the excellent influence of your Majesty's quiet example in the cause of virtue and religion upon the whole community; nor less so, your Majesty's attachment to the pure and apostolic branch of Christ's church established in the realm of England. Many have been the splendid occasions wherein your Majesty has been gratefully hailed as the liberal patroness of our christian institutions; but, manifest as were these indications of your Majesty's pious zeal, we were unprepared to expect from your Majesty this accomplishment of our long cherished and most ardent wishes; and we are confident that the sacred edifice now about to adorn this city will not be reckoned the least of those noble acts which will render the honoured name of your Majesty conspicuous in the page of history, and in the pious annals of the Church.

"By means of your Majesty's christian benevolence a bright prospect has now opened upon us, and soon all our Protestant brethren, from the least to the greatest, will be enabled to join together in the public exercises of our most holy faith.

"Your Majesty's visit to this island has been productive of great good to all. May it be blessed to your Majesty in a perfect restoration of health.

"Fervently we pray the Almighty, that your Majesty may live long

to hear of, if not to witness in person, the prosperity of this your labour of love and zeal for the glory of God. And may the Lord God cause righteousness and praise to spring forth from it, a glorious proof of the faithfulness of his Word, that 'Kings shall be the nursing fathers, and their Queens the nursing mothers of the Church!'

"*Malta, Feb. 5, 1839.*"

To this address her Majesty has been pleased to return the following most gracious reply under her own hand:—

"I thank the Protestant inhabitants of Malta for their affectionate address. Nothing can be more gratifying to my feelings than to receive this testimony of their gratitude for a work which will give me so much real satisfaction to undertake.

"Although far distant when the sacred edifice shall be completed, I assure them that my prayers shall be offered up with theirs, that St. Paul's Church may prove a blessing and a spiritual comfort to themselves and their posterity.

(Signed)

"ADELAIDE."

"*La Valetta, Feb. 15, 1839.*"

And on Monday, the 18th instant, when his Excellency the Governor was pleased to read this answer to the Protestant inhabitants re-assembled in the Government library, it was unanimously resolved—

That a frame, or box of gold, be provided by subscription, for the purpose of preserving her Majesty's autograph letter, to be kept in the Protestant church of St. Paul, now about to be erected out of her Majesty's generous bounty; and that a committee, consisting of his Excellency the Governor, the Right Hon. J. H. Freere, Colonel Elrington, Thomas Bell, Esq., the Rev. J. Cleugh, and the Rev. J. T. H. Le Mesurier, be formed, with power to decide upon the best manner of furthering this object.

JOHN CLEUGH, Civil Chaplain.

J. T. H. LE MESURIER, Military Chaplain.

"*Valetta, Feb. 18, 1839.*"

ORIGIN OF FREEMASONRY IN ENGLAND.

In the Bodleian Library, at Oxford, there is a manuscript by Leylande, written in the time of Henry the Eighth, entitled, "Certayne Questions, and Answeres to the same, concernynge the Mystery of Maçonrye. Writte[n] by the Hande of Kynge Henrye the Sixthe of the name, and faithfully copied by me, Johan Leylande, Antiquarius, by the commande of his Highnesse." (It may be observed that Leylande was appointed by Henry the Eighth, at the dissolution of the monasteries, to search for and preserve such MSS. as he thought proper.) The fourth question and answer in his curious paper stand thus—"Quest. How comede ytt yn Englonde? Ans. Peter Gower, a Grecian, journeyedde ffor kunnyng yn Egypte and yn Syria, and in everye londe wher at the Venetians hadd plauntedde maçonry; wynnynge entrance

yn all lodges of maçonnes, he lernede muche, and retournedde and woued yn Grecia Magna, wacksynge and becommynge a mightye wyse-acre, and gratelyche renowned, and here he framed a grate lodge at Groton, and maked many maçonnes, some whereoffe dyd journey yn Fraunce, and maked many maçonnes, whereoffe comme yn process of time the arte passed in Englonde." The meaning of all this is, that one Peter Gower, a Grecian, travelled in the east, where the Venetians had introduced the art of masonry, and, obtaining entrance into the masonic lodges, learned many of their mysteries. That on his return to the west, he settled in Italy, at Groton, some of whose members introduced the art into France, from whence in process of time, it passed into England. It is well that poor Henry the Sixth tells us that Peter Gower was a Grecian, for otherwise, the name being so thoroughly English, great might have been the bewilderment and battling of our antiquarians thereon. How a Greek should come by it was puzzle enough in Leylande's time, for concerning it "he died and made no sign." The royal cacography is so evident in writing Venetians for Phœnicians, and Groton, which is the name of a town in England, for Crotona, a place in Italy, that we may safely presume Peter Gower to be only an approximation to the real name of the great founder of European masonry, who was doubtless Pythagoras; for the French, who, it appears, introduced masonry into England, spell his name Pythagore, and pronounce it Petagore, which is as good English for Peter Gower, from a Frenchman, as could reasonably be desired.

REGENERATION IN BAPTISM.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCE.

SIR,—Your correspondent "Phœnix" must excuse me, if I point his attention to expressions like the following: *Διὰ τοῦ παναγίου βαπτίσματος ὁ ἀληθὴς φωτισμὸς τοῖς προσιοῦσι προσγίνεται.* (*Theodoret.* vol. i. p. 815. Ed. Hal. Schulze.) *Παραίνει τοῖς ἡσὴ τὸν ἁγιασμὸν διὰ τοῦ βαπτίσματος δεξαμένοις, φόβῳ τὴν ἀγαπὴν κεράσαι, καὶ τῶν ἀγαθῶν τὴν ἀφθόριαν ἀναμένειν παρὰ μόνον Θεοῦ.* (*Id.* p. 816.) *Ἢ γὰρ τοῦ παναγίου πνεύματος χάρις, ἥν διὰ τοῦ βαπτίσματος ἐδεξάμεθα, τὸν περὶ Θεὸν ἐν ἡμῖν ἐπύρσενσε πόθον.* (*Id.* vol. iii. p. 54.) "Another noble object of baptism was regeneration, or a new birth from the death of sin to the life of righteousness." (*Bingham. Orig. Eccl.* b. ii. ch. 1; see whole chap.) "And the second birth is by the water of baptism, which St. Paul calleth the birth of regeneration, because our sins be forgiven us in baptism, and the Holy Ghost is poured into us as into God's beloved children: so that by the power and working of the Holy Ghost we be born again spiritually, and made new creatures. . . . But when we be born again by baptism, then our sins be forgiven us, and the Holy Ghost is given us, which doth make us also holy, and doth move us to all goodness. . . . For God is almighty, and able to work in us by baptism forgiveness of our sins, and all those wonderful effects and operations for the which he hath ordained the same, although man's

reason is not able to conceive the same. Therefore consider, good children, the great treasures and benefits whereof God maketh us partakers when we are baptized . . . the second is that the Holy Ghost is given us, the which doth spread abroad the love of God in our hearts, whereby we may keep God's commandments according to this saying of St. Peter,—‘Let every one of you be baptized in the name of Christ, and then you shall receive the gift of the Holy Ghost.’ (*Holy Baptism, by Thomas Cranmer. Tracts of Anglican Fathers.*) “We beseech Thee . . . that thou wilt mercifully look upon this child . . . and sanctify him with the Holy Ghost, that he . . . being steadfast in faith, joyful through hope, and rooted in charity,” &c. &c. “Ye have prayed that the Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost,” &c. “O merciful God, grant that the old Adam in this child may be so buried, &c. That all carnal affections, &c. That he may have power, &c.” (*Baptism of Infants.*) “According to the principles of our own Church and of the ancient Christians, regeneration . . . consists in the forgiveness of sin, the gift or earnest, or covenanted consignment, of the Holy Ghost.” . . . “In adults,” indeed, “faith and repentance are required as qualifications, and these spiritual acts necessarily suppose the preventing and cooperating grace of God. It is, however, the decided doctrine of the Church, that the convert is regenerated in baptism, and then, and not till then, receives remission of his sins, and the covenanted grant or infused virtue of the Holy Ghost; and that infants, who can possess no positive qualifications, partake in their measure and proportion of the same blessings; receive remission of their sins by spiritual regeneration; and are washed and sanctified with the Holy Ghost.” . . . “Our Church . . . defines the inward and spiritual grace of baptism to be a death unto sin and a new birth unto righteousness; that is, forgiveness of sin, and the grant and earnest of the Holy Ghost, as a principle of spiritual life.” (*Bethel's View of Regeneration in Baptism*, pp. 41, 141, 146, and the scriptural citations there, and in Mant's Sixth Bampton Lecture.) But it will be enough to refer to two more passages—(since the difficulty lies, not in the paucity, but the multitude of witnesses)—your own pages, Vol. IX. pp. 155, 156; and Hooker, Eccl. Pol. b. v. sect. 60: “In which respect we justly hold it (baptism) to be the door of our actual entrance into God's house—the first apparent beginning of life—a seal, perhaps, to the grace of election before received—but to our sanctification here, a step that hath not any before it.”

Your correspondent “Phoenix” will now, perhaps, agree with me, that the old confession of human weakness and ignorance—“credo quia incredibile,” is far easier and safer, than to attempt to weigh the mysterious dispensations of Heaven in the halting scale of dogmatic reasoning.

I am, Sir,

Your very obedient, humble Servant,

E. B.

THE SACRED DANCE.

Nothing can seem more strange than the introduction of the dance into the solemnities of worship; yet such was the case not only among the heathen nations, but even among the Israelites. As the origin of music is ascribed to the apostate race of Cain, we must suppose that it was at first purely secular in its design and form, though subsequently adopted into the worship of the Deity: and so probably too the dance was in its origin entirely secular, though afterwards it formed a part of the ceremonial of religion. Had not the custom of instrumental and vocal music been continued in the church, the existence of such a practice would probably have appeared as strange to us, as the sacred dance now does.

Much confusion in our notions of the sacred dance may be prevented, and the thing itself more easily be reconciled to our modern notions of religious solemnity, by bearing in mind that the *promiscuous dancing* of the two sexes together was unknown to antiquity; and that after all, our word *dance* is a very inadequate representative of the thing itself. We want a word which should convey precisely the meaning of the Greek word *chorea*. The *chorea* in its graver form was more nearly allied to acting than to dancing. From paintings in the tombs of Egypt, which represent sacred processions, we learn that ancient people danced in honour of the gods; for individuals are there represented as performing certain gestures to the sound of suitable music and dancing as they approach the precincts of the sacred courts. No wonder then the Israelites adopted this custom, not only in the worship of the golden calf, but even in their unidolatrous and pure acts of adoration; as when Miriam and the women celebrated their deliverance at the Red Sea, "with timbrels and with dances;" and not only David danced before the ark, but undoubtedly "the damsels playing on timbrels," who were mingled among "the singers," and "the players on instruments" at the solemn procession of its removal, did the same. (Psa. lxxviii. 25.) Indeed the exhortations in the last two Psalms show that the sacred dance was a part of the temple worship. The description of those Indian dances, which also are intended to be of a sacred character, being performed by *Bayaderes* (i.e. *servants of the Deity*), or dancing women attached to the temples, proves that they are little more than the adaptations of graceful or impressive attitude and gesture, to express some story, or enforce some sentiment. One of those dances, for instance, represents the sentiments of joy with which the Hindoo widow, who had just been immolated on the funeral pile in honour of her husband, meets and embraces him in the elysium of spirits. In short, it will hardly be thought improper, bearing in mind the religious character and origin of the ancient drama, to say that the sacred dance very nearly resembled in its nature and design the *modern ballet*. It was mere *figured movement* and attitude, adapted to the sentiments, if not to the words, of the hymn or thanksgiving ode; sometimes it was itself mute poetry, and awakened the same emotions or even told the same story without words. Among the ancient Greeks it grew into tragedy; and when the actor or actors separated themselves

from the rest of the chorus, the latter still continued to accompany the whole scene with *moving gesture*, as well as with lyric song.

The time seems quite unknown when music first acquired its written language. There appears no sign that the Egyptian music was more than traditional. There is no playing from books or notes in any of the paintings yet discovered. If their music could be discovered now, we may well suppose that their notions of grandeur and superiority would be found to speak in vocal and instrumental sounds, as well as in sculpture and architecture. The music of Greece, judging from what we know of that exquisite taste which distinguished the race, and the wonderful social and religious effects which they attributed to their music, must have been as noble and beautiful as the other inventions of their genius; and the high respect with which *they* speak of the Egyptian music, leads us to the conclusion that it was both fine, and congenial to the grave and dignified character of their religious ceremonial. Neither is it at all improbable but that we may at this day inherit, through the Jews, some of the religious chants to which the Pharaohs listened. If any part of the Jewish ceremonial retained an Egyptian form and character, surely the style, and, perhaps, even the traditional melodies of the music of the land of bondage, would be retained, and handed down from age to age, till they passed through the synagogue to the christian church. This view of the subject not only renders our ecclesiastical music more venerable, but certainly tends to exalt our opinion of the genius and taste of this most interesting nation.

ILLUSTRATIONS OF SCRIPTURE.

DIVISION INTO TRIBES.

"According to the twelve tribes."—*Exod.* xxviii. 21.

"A curious evidence may be adduced of the former identity of several of the nations in Africa, which is a tradition that the whole of these people were originally comprehended in twelve tribes or families, in which they class them still, without any regard to national distinction, and on meeting salute each other as brothers. Four of them are considered as patriarchal families, and preside over the intermediate ones, which are considered as the youngest branches. The etymology of the words by which the four patriarchal families are distinguished is derived from Buffalo, Bush, Cat, Panther, and Dog; the others are derived chiefly from planting and agriculture. One is derived from a word signifying the servant race, which, as Mr. Bowdich observes, reminds us of the curse of Canaan. According to De Pau, apes, lions, and other animals were in the number of those to whom families were dedicated."—*Bowdich*, p. 230.

"The Hebrews not only had their tribes, and heads of tribes, as the Indians, but they had animal emblems of their tribes also. The Indians have their Wolf Tribe, Bear Tribe, Buffalo Tribe; and a war club was given me by a warrior on the Hudson's Bay Company territories, with a turtle carved on it, as the distinguishing mark of that tribe. There can be little doubt but that these animal emblems of separate tribes among the natives are derived from Hebrew tradition."—*West's Two Journals*, p. 253.

LAW REPORT.

**No. LXIV.—ANALYSIS OF THE ACT OF 1 & 2 VICT. c. 106, ENTITLED
 “AN ACT FOR THE ABRIDGING OF THE HOLDING OF BENE-
 FICES IN PLURALITY, AND FOR MAKING BETTER PRO-
 VISION FOR THE RESIDENCE OF THE CLERGY,” BY THOMAS
 HOLT, SECRETARY TO THE LORD BISHOP OF GLOUCESTER
 AND BRISTOL.**

THE first section repeals all that was left unrepealed of the Plurality Act of the 21 Hen. VIII. and the whole of the 57 Geo. III. c. 99, usually called the “Consolidation Act,” except only so far as regards penalties incurred under the latter act, before the time of passing this act, and the proceedings for the recovery of such penalties.

Plurality.—Sects. ii. to xiv. No spiritual person holding more than one benefice, can take to hold therewith any cathedral preferment or any other benefice; and no spiritual person holding any cathedral preferment and also a benefice, can take to hold therewith any other cathedral preferment or any other benefice, and no spiritual person holding any preferment in any cathedral or collegiate church, can take to hold therewith any preferment in any other cathedral or collegiate church; but an archdeacon may hold with his archdeaconry two benefices (under the limitations of the act as to value, distance, and population), one of which benefices being situate within the diocese of which his archdeaconry forms a part, or one cathedral preferment in any cathedral or collegiate church of the diocese, of which his archdeaconry forms a part, and one benefice in such diocese. (§ 2.) And no spiritual person holding any benefice can hold therewith any other benefice, unless it be within ten statute miles from such first-mentioned benefice: (§ 3.) nor can a second benefice be taken even within the distance of ten miles, if the first benefice has a population of more than three thousand persons, and the second a population of more than five hundred persons; or, if the first

benefice has a population of more than five hundred persons, and the second a population of more than three thousand persons:—nor can the two benefices be held together, let the respective populations be what they may, if their joint yearly value shall exceed 1000*l.* (§ 4.) The strictness, however, of these enactments, with respect to value and population, is relaxed by section 5, which allows an incumbent holding one benefice below the yearly value of 150*l.* with a population exceeding two thousand persons, to hold with it, if the bishop think it expedient, another benefice within the prescribed distance without reference to the annual value or population of such second benefice. But the incumbent must, if the bishop shall so order, reside on the benefice having a population exceeding two thousand persons. (§ 5.) No second benefice can be hereafter held without previously obtaining a licence or dispensation from the archbishop of Canterbury, but no caution or security by bond is now requisite. (§ 6.) A statement, however, of the particulars of the value of both livings must be made by the spiritual person who proposes to hold the second benefice. (§ 7.) The manner of estimating the annual value of two benefices is set forth in sections 8 and 10. Certificate of value, &c., to be retained by archbishop, and filed in office of faculties. (§ 9.) Acceptance of preferment contrary to the act will render all preferment previously held *ipso facto* void. (§ 11.) The rights of possession at the time of passing this act are saved, and sections 13 and 14 contain certain exceptions as to the

law of plurality, but they are of a temporary nature.

Uniting and Disuniting Benefices.—Sects. xv. to xxvii. The acts of the 37 Hen. VIII. c. 21, and 17 Cha. II. c. 3, for the union of churches, are repealed.

(§ 15.) Two or more benefices in the same parish, or contiguous to each other, the aggregate population of which shall not exceed fifteen hundred persons and the aggregate yearly value of which shall not exceed 500*l.* may be united into and be deemed and taken to be one benefice with cure of souls. (§ 16.) If the income of the united benefice appear too large, a specified part of the glebe-lands, tithes, &c. with consent of patron and incumbent, may be excepted out of such united benefice, and annexed to some poor adjoining benefice for the perpetual augmentation thereof. (§ 17.) The conveyance of such lands, tithes, &c. to be by deed enrolled in chancery, (§ 18.) and the approval of the bishop of the diocese to be conclusive evidence that such lands, &c. were of the proper value and were conveyed in accordance with the provisions of this act. (§ 19.) No benefices to be united except in the form provided by this act. (§ 20.) Any two or more benefices heretofore or hereafter united may, if it be found expedient, after full inquiry and due notice, and no sufficient cause shown to the contrary, be disunited, and the union dissolved. If the united benefice be vacant, the disunion to take place forthwith—if full, then upon the next avoidance thereof. But no benefices, which have been united for more than sixty years, can be disunited, without the patron's consent. (§ 21.) If the united benefice be full at the time of its being disunited, the incumbent may resign one or more of the benefices, and patrons may thereupon present. (§ 22.) Powers for assigning and attaching such portions of the glebe-lands, tithes, rent-charges, and other endowments to each of such disunited benefices, upon the recommendation of the archbishop of the province, with the consent of the patron, as to her Majesty in council shall seem fit. (§ 23 and 24.) The glebe-house of disunited benefice, if inconveniently situated or too large, may be sold, and

the proceeds applied by the governors of Queen Anne's bounty, under the approbation of the archbishop and with the consent of patron and ordinary, towards the erection or purchase of such houses as may be required for the residence of the incumbent within each of the parishes so disunited. (§ 25.) Provisions for annexing separated or isolated places to contiguous parishes, and for constituting them separate parishes for ecclesiastical purposes. (§ 26.) Doubts or disputes unforeseen at the time of uniting or disuniting benefices may, within five years after, be removed and settled by a supplemental order in council. (§ 27.)

Trading.—Sects. xxviii. to xxxi. Spiritual persons having ecclesiastical duties to perform are not to take to farm for occupation more than eighty acres, without the bishop's consent, and then not beyond seven years, under a penalty of forty shillings an acre. (§ 28.) No such spiritual person beneficed or performing ecclesiastical duty to engage in trade, or buy and sell for gain or profit, except in certain cases. (§ 29.) The preceding restrictions are not to extend to spiritual persons keeping schools, &c. But no spiritual person to buy or sell in person in any market, fair, or place of public sale. (§ 30.) Spiritual persons illegally trading may be suspended, and for third offence deprived. (§ 31.)

Residence.—Sects. xxxii. to li. Every spiritual person holding any benefice to keep residence on his benefice and in the glebe house (if any) belonging thereto. And every such person absenting himself without license or exemption from such benefice or from such glebe-house (if any) for the periods mentioned in this act, is liable to the penalties set forth in section 32. In cases where there is no house, or no fit house of residence, the bishop may, by license under his hand and seal, constitute some convenient house (provided such house be within three miles of the church, or if it be in a city, or market or borough town within two miles of the church) the legal house of residence of such benefice. (§ 33.) And houses purchased by the governors of Queen Anne's bounty may, if convenient and suitable

be deemed the houses of residence for such benefices. (§34.) Rectories having vicarages endowed or perpetual curacies, the residence of the vicar or perpetual curate in the rectory house deemed legal residence. (§35.) The widow of an incumbent may occupy the glebe-house two months after incumbent's decease, in case incumbent resided in it at the time of his decease. (§36.) Certain persons exempted from the penalties for non-residence by section 377, and privileges conferred upon certain other persons for temporary non-residence. (§38.) The performance of cathedral duties accounted as residence under certain restrictions. (§39.) The rights of spiritual persons in possession of any benefice at the time of passing this act, and who by the law previously in force were entitled to exemption or to apply for a license of non-residence, preserved by section 40. If the house of residence is not kept in repair, and incumbent not resident therein, he will be liable to all the penalties of non-residence notwithstanding license of non-residence. Power given to the bishop to cause a survey to be made of the state of repair of glebe-house; and if out of repair, to monish incumbent to repair same. (§41.) Every petition for a license of non-residence to be in writing, and to state certain particulars* otherwise it will not be lawful for the bishop to grant the license. (§42.) Licenses of non-residence may be granted by the bishop in the several cases enumerated:—in case of his refusal an appeal lies to the archbishop who may confirm refusal or direct bishop to grant license. (§43.) In cases not enumerated the bishop may grant licenses of non-residence subject to allowance by the archbishop. (§44.) Licenses of non-residence not to continue in force after the thirty-first of December in the year next after the year in which they are granted, (§46.) the fees for which are regulated by §47. Licenses of non-residence not to be void by death or removal of grantor, (§48) but they may be revoked. (§49.) Copies of licenses of non-

residence and revocations to be filed in registry, and list kept for inspection. Copies also are to be transmitted to churchwardens, and publicly read at the visitation (§50.) List of licenses allowed by the archbishop to be annually transmitted to the Queen in council, who may revoke same, but licenses to be deemed valid between grant and revocation. (§51.) Spiritual persons having no cause of exemption or license of non-residence, and not residing on their benefices, the bishop may enforce residence by monition and sequestration. (§54.) This sequestration may be appealed against, but if incumbent returns to residence in consequence of monition he must pay all costs. (§55.) And if incumbent should, after returning to residence on monition, again absent himself within twelve months, the bishop may without further monition sequester the benefice, but an appeal lies to the archbishop. (§56.) Penalties incurred for non-residence may, in certain cases, be remitted. (§57.) Benefice continuing sequestered for disobedience to bishop's monition or order to reside, one whole year, or if two such sequestrations be incurred in two years, and not relieved with respect to either of such sequestrations, the benefice to become void, and patron may present thereto as if the incumbent were dead. (§58.) Contracts for letting glebe-houses in which spiritual persons required by the bishop to reside, to be void; and tenant holding over after expiration of notice liable to a penalty of forty shillings per day. (§59.) No spiritual person liable to penalty for non-residence while tenant occupies glebe-house. (§60.) The vicar's oath of residence is abolished. (§61.)

Glebe Houses.—Sects lxii. to lxxiv. Upon or after the avoidance of any benefice, the bishop is to issue a commission to four beneficed clergymen, one of whom is to be the rural dean, (if any) directing them to inquire whether there is a fit house of residence, and what are the annual profits

* See Hodgson's Instructions to the Clergy (5th Edition), for forms of petitions, as well as for other forms, relating to ordinations, licenses, institutions, &c. &c.

of such benefice; and if the clear annual proceeds exceed 100*l.*, the commissioners are to report whether a fit house can be conveniently provided on the glebe of such benefice, or on land which can be conveniently procured for the site of such house. In case the commissioners should report that the value of the benefice exceeds 100*l.*, and that a glebe-house can be provided, the bishop, after procuring plans, estimates, &c., and submitting them to patron and incumbent (if any), is to raise by mortgage of the glebe lands, tithes, rent-charges, &c., such sum as the estimate shall amount to (after deducting the value of timber or other materials) not exceeding four years' net income. Every mortgagee to execute counterpart of mortgage, to be kept by incumbent for time being, and a copy registered in the bishop's registry. (§ 64.) In cases of failure in payment of instalment of either principal or interest, mortgagee may dis-train. (§ 65.) The money borrowed is to be paid to the nominee appointed by the bishop, who is to contract for

the new works, to see them executed, and to pay for them, &c. (§ 66.) The benefice may be mortgaged for thirty-five years, and principal and interest must be repaid in the manner pointed out by section 67. Provision made for apportioning payment of principal and interest in case of death or other avoidance. (§ 68.) Where new buildings are necessary for the residence of the incumbent, the bishop may purchase any conveniently situated house and a certain portion of land, to be conveyed to the patron in trust for the incumbent for the time being; and powers are given to the bishop to raise the money by mortgage to the extent of four years' net annual income. (§ 70 & 71.) The governors of Queen Anne's bounty empowered to lend money at four per cent., and the colleges in Oxford and Cambridge to lend money without interest. (§ 72 and 73.) The person nominated to receive, pay, and apply the money raised as aforesaid, may be allowed for his trouble not exceeding five per cent. (§ 74.)

(To be continued.)

MONTHLY REGISTER.

CHURCH SOCIETIES.

Society for the Propagation of the Gospel.

LETTERS lately received by the Society from the Bishop of Montreal, mention the urgent want of additional Clergymen, and especially of travelling Missionaries, in both Upper and Lower Canada. The same deficiency is complained of in the diocese of Nova Scotia; as appears by the following extracts of a letter from Archdeacon Coster, dated Fredericton, New Brunswick, February 9, 1839.

"The greatest anxiety is expressed in every quarter for the speedy appointment of a travelling Missionary
• • • We have now no less than 400*l.* set apart for paying the expenses to be incurred in travelling; and any person or persons who may be appointed

to that service, would meet, I am persuaded, with the kindest reception and the most liberal encouragement."

BARBADOS.

The Bishop sailed from Falmouth, on his way back to his diocese, the 3d of March. His Lordship took with him Mr. Charles Sims, as cate-chist and schoolmaster.

Extracts from Letters.

"Barbados, Jan. 19, 1839.

"Our freed people here, and in most of the colonies (British Guiana seems the chief exception), are sitting down quietly in their new position, which they now begin to understand. At first, as was natural, they were a little intoxicated, imagining themselves to be I know not what. 'Am I not free?' was the constant question, supposing freedom to bring with it

some unheard-of exemption from the common obligations of life. Their manner is now more sober, and I hear of no general complaints. Landed property both sells and rents at high terms. From the first I had little fear for the result, even as regards property. As regards moral and religious improvement, the prospect is far brighter than it was.

"I had the satisfaction of laying the corner stone of two chapel-schools in Christchurch parish, in this island, the day before yesterday.

"With a lively sense of our obligations to the venerable Society, I remain, &c."

JAMAICA.

"There are no less than thirteen curacies vacant in this diocese, and nearly twenty national schools waiting for masters."

The Society has recently sent out two schoolmasters, and one gentleman as catechist, with prospect of ordination. A clergyman has also been appointed.

MADRAS.

Extract of a letter from the Bishop, dated Jan. 8, 1839:—

"I had this morning the happiness to confirm in our beautiful church at Vepery, *one hundred and twenty-five native Christians*, who I am assured may be called Christians indeed. It was a very touching sight; and when I addressed them, which I did at some length, through the agency of the Rev. Mr. Taylor, who acted as my interpreter, I could not restrain my feelings. The candidates were of all ages, from fourteen to seventy. Our beloved Society is indeed doing good; and we may humbly hope, that God who has blessed its exertions will bless them still. * * *

"I will only add, that my heart is sincerely in the cause; and that I heartily pray that the great Head of the church may be pleased to prosper your labours and ours, in spreading throughout India the knowledge of the everlasting gospel."

From the Rev. A. C. Thompson, Jan. 11:—

"The Primary Visitation commenced yesterday; and the Charge was delivered in the cathedral. Our

Society, and the Christian Knowledge Society, were brought most prominently forward in the Charge; and their claims and interests strongly advocated. * * *

"Rev. W. Taylor was ordained priest last Sunday (Epiphany,) and catechists Kohlhoff and Heyne were admitted to Deacon's Orders. During the time they have been at Vepery as catechists, these two young men have given great satisfaction."

AUSTRALIA.

The Rev Robert Thorley Bolton, M.A. of Clare Hall, and the Rev. Charles Spencer, M.A. of Christ's College, Cambridge, have embarked for Sydney in the Strathfieldsaye. These clergymen have been appointed, on the recommendation of the Society, with the sanction of the Bishop of London, to chaplaincies on the ecclesiastical establishment of New South Wales. Three more clergymen will shortly proceed to the same colony.

It is expected that the Annual Report of the Society will soon be in circulation.

Salisbury Diocesan Church Building Association.

The General Committee of the Salisbury Diocesan Church Building Association was very numerously attended.

There were present the Lord Bishop of Sarum (in the chair), the Very Rev. the Dean of Salisbury, the Archdeacons of Sarum and of Wilts, Mr. Canon Clarke, Alexander Powell, Esq., the Hon. and Rev. Canon Bouverie, the Revs. Charles Wrottesley and W. Dansey, A. Hussey, Esq., the Revs. W. E. Honey, W. Buller, D. I. Eyre, and N. Smart, I. H. Jacob, Esq., the Treasurer, and the Rev. G. P. Lowther, the Secretary of the Association. The minutes of the last quarterly meeting were read, and the report of a sub-committee appointed to take into consideration the propriety of appointing a Diocesan Surveyor or Architect was presented, strongly recommending the appointment of such an officer, to investigate the plans presented to the Committee, and report on the same. Mr. T. H. Wyatt was elected to fill this office.

The Treasurer presented his accounts, and announced a donation of 100 guineas from Sir H. H. Hoare, Bart. The names of fourteen new subscribers were also recorded.

The applications for aid were very numerous—and the following grants were made:—

Towards re-pewing West Milton chapel, in the parish of Poorstock, 30*l*.

For re-building Cheddington Church, 25*l*.

For re-building Cann St. Rumbold Church, 160*l*.

Towards building a chapel of ease, at Burton, in the parish of Winfrith Newburgh, 75*l*.

All the above-named places are situated in the Archdeaconry of Dorset.

The Rev. J. Guthrie made an application for aid towards building a District Church at Derry Hill, near Calne, in the Archdeaconry of Wilts. The district embraces a number of outlying and extra-parochial places, with a population of 1500 souls, situated from two to seven miles from their parish churches. The church to hold 500 persons, and 400 of the seats to be free. The Committee responded to this urgent call, by the munificent grant of 300*l*., which, with the private subscriptions already received, will ensure the speedy commencement of this important work, in the success of which the Marquess of Lansdowne warmly interests himself, and towards which he has given 200*l*.

Mr. Brown, as one of the churchwardens of the parish of Stapleford, Archdeaconry of Sarum, applied for aid towards re-pewing the church, and a grant of 35*l*. was made.

The Secretary gave notice that he had furnished the necessary papers for application for aid to the parish of Chardstock, for a chapel of ease at Smallridge,—to the parishes of Stalbridge, Portland, and Bradpole, all in the Archdeaconry of Dorset,—and to Whiteparish, in the Archdeaconry of Sarum, the plans and other papers of which several claimants would all be ready by the next quarterly meeting.

The total sum of grants made amounted to 625*l*.

It is quite evident that the funds of the Association cannot long bear this

drain upon them without being replenished; and we earnestly recommend it to the attention of those who have not added their names to the list of donors and subscribers.

National Education Society.

THE following is the result of the General Inquiry into the state and progress of Sunday and other Church of England Schools.

It will be observed, that the inquiry was confined to religious institutions in immediate connexion with the Established Church, and supported wholly or in part by the funds of benevolent persons; that private academies, day and dame schools, are excluded from the returns; that the ages of the children in the Sunday or Sunday and daily schools, are generally between seven and fourteen years; and that the infants are kept entirely distinct from the rest of the children, &c.

It appears that circulars were addressed to 12,391 places,—

I. That 11,007 have been received back, with a return of the number of schools and scholars in each place.

II. That 103 have also been received with the number of schools; but the Clergy have omitted (as if by accident) to state the number of scholars; and,

III. That from 1281 places no returns have been received.

I. It also appears that, in the 11,007 places for which complete returns have been received, there are 9147 Sunday and daily schools, and 5359 Sunday schools, and also 616 Infant schools; containing in the Sunday and daily schools 254,697 boys, and 209,841 girls; total, 464,538 scholars; in the Sunday schools 184,783 boys, and 199,211 girls; total, 384,024 scholars; and in the Infant schools, 44,746 scholars, of whom 4962 attend the Sunday schools, and are comprised in the total, 384,024.

II. That in the 103 places from which returns have been made of the schools, but not of the scholars, there are 64 Sunday and daily schools, and 54 Sunday schools; and consequently, (according to an average,) 3200 Sunday and daily scholars, and 3780 Sunday scholars.

III. That in the 1281 places from which no returns have been received, there must be, (if an average may be formed by proportion from the schools and scholars actually returned to the Society) 1058 Sunday and daily schools; 658 Sunday schools, and 73 Infant schools; containing respectively, 52,900 Sunday and daily scholars; 46,060 Sunday scholars; 5110 Infant scholars, of which latter number 567 must attend the Sunday schools, and will be comprised in the preceding 46,060 Sunday scholars.

Therefore, on the whole, the gross amount of schools and scholars may be represented thus, viz:—

I. 11,007 places from which returns have been actually received.

Sunday and daily schools . .	9,416
Sunday schools	5,359
Infant schools	616

Total schools	15,391
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Sunday and daily scholars . .	464,538
Sunday scholars	384,024
Infant scholars	44,746

deduct those in

Sunday schools	4,962
	39,784

Total scholars	888,346
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II. 103 places returning the number of schools, but not the scholars, which latter are supplied by average.

Sunday and daily schools, . .	64
Sunday schools	54

Total schools	118
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Sunday and daily scholars . .	3,200
Sunday scholars	3,780

Total scholars	6,980
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III. 1281 places which have made no returns, the schools and scholars being both supplied by average.

Sunday and daily schools . .	1,058
Sunday schools	658
Infant schools	73

Total schools	1,789
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Sunday and daily scholars . .	52,900
Sunday scholars	46,060

Infant scholars	5110
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deduct those in Sun-

day schools.	567
	4543

Total scholars	103,503
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So that the corrected total for England and Wales will be—

12,391 places—17,928 schools—998,829 scholars.

If this be added to the returns from the British Isles (omitted in the former statement,) in which there are 43 schools, containing 4258 scholars, the grand total will be:—

17,341 schools—1,003,087 scholars.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

TABLET TO THE MEMORY OF THE LATE REV. C. SIMEON.—A very beautiful tablet is now in the course of erection in Trinity Church, in this town, to the memory of the above highly esteemed individual. The workmanship is very chaste, in the decorated gothic style, with two figures on each side, representing Religion and Piety, and at the top of the inscription is the coat of arms of Mr. Simeon, with the motto "*Serviendo*" underneath. It is erected solely at the expense of the parishioners, and bears the following inscription:—

In Memory of

THE REV. CHARLES SIMEON, M.A.

Senior Fellow of King's College,

And forty-four years Vicar of this Parish,

Who,

Whether as the ground of his own hopes,

Or as the subject of all his ministrations,

Determined to know nothing but Jesus Christ

And Him Crucified.

GRIPING CLERGY.—We are happy to find that the very clever little College of Christ at Cambridge, is charitably contending against the truth of the heading of this article. The amiable late master of that society (now bishop of this diocese) contributed the little sum of 800*l.* towards the building of a new church in the neighbourhood of Holbeach. The Rev. Mr. Fraser, the prebendary of Stowe, in Lincolnshire, a late fellow of the same Christ's College, has recently given up a fine amounting to 800*l.* for the purpose of assisting the Vicar of Stowe in defraying his expenses in building a vicarage-house. We must just add, that the liberal-minded friends of the Church seem to be unconsciously attracted towards each other. The present residence of the Bishop of Lincoln is only about four miles from Hainton Hall, the mansion of Mr. Henenge, who, it is supposed, paid 400*l.* or 500*l.* towards the erection of the vicarage-house at Six Hills, in the county of Lincoln.

SCHOOLS AT COALVILLE.—We beg to call the attention of the friends of the Church to the peculiar difficulties which have unexpectedly befallen the New Church, Parsonage and Schools, at Coalville, in Whitwick, Leicestershire: whose case excited much interest a short time ago in both universities. The vicar of Whitwick, Mr. Merewether, in conjunction with the Archdeacon of Leicester and the Duke of Rutland, commenced this very important work by munificent contributions to the erection and endowment of these buildings: other friends of the object in various parts gave their support, and the whole advanced to completion. But in consequence of the sudden loss of two donations promised by Mr. Davenport; one before his alleged lunacy, of 1000*l.* for the endowment required by the act, and another of 2000*l.*; the whole of these buildings are obliged to remain unoccupied and useless. It is earnestly hoped, therefore, that the friends of the Church will generously make an effort to extricate this important work from its present peculiar and unexpected embarrassment.

ORDINATIONS.

The Lord Bishop of Lincoln's next Ordination will be on Trinity Sunday, the 26th of May.

The Lord Bishop of Oxford will hold a General Ordination at Christ Church, Oxford, on Trinity Sunday.—The candidates for holy orders, who have given due notice of their desire to be ordained, are required to deliver their testimonials and certificates to the Archdeacon of Oxford before Saturday, May 4th. The examination of candidates for Deacon's Orders will commence on Monday, May 20th, at ten o'clock; and the examination of candidates for Priest's Orders will commence on Wednesday, May 22d, at ten o'clock.

The Lord Bishop of Bath and Wells will hold his next Ordination on Sunday, the 12th of May.

The Lord Bishop of Salisbury, on Sunday, May 26.

The Lord Bishop of Ripon, on Sunday, July 28.

By the Lord Bishop of Rochester.

DEACONS.

Name.	Degree.	College.	University.
Allin, Thomas May	(<i>let. dim.</i>) B.A.	Queen's	Cambridge
Clarkson, George Arthur	ditto B.A.	Jesus	Cambridge
Dixon, James Murrey	B.A.	St. Edmund Hall	Oxford
Ferris, Thomas Boys	(<i>let. dim.</i>) B.A.	Trinity	Oxford
Knollys, William Frederick Erakine	B.A.	Merton	Oxford
Laing, Charles	B.A.	Queen's	Cambridge
Smith, Henry	(<i>let. dim.</i>)	St. Bees	Cumberland

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Smith, William	ditto	B.A. Trinity	Cambridge
Storrie, John	ditto	B.A. Trinity	Dublin
Wilkins, John Murray	ditto	B.A. Trinity	Cambridge
PRIESTS.			
Braithwaite, Frederick	B.A.	Clare Hall	Cambridge
Guthrie, Lowry	M.A.	Trinity	Cambridge
Lloyd, Thomas	M.A.	Christ Church	Oxford
Parke, William Joseph	(<i>let. dim.</i>)	B.A. Trinity	Cambridge
Tate, Alexander	M.A.	Emmanuel	Cambridge

By the Lord Bishop of Exeter.

DEACONS.			
Cosserat, George Peloquin Graham	B.A.	Exeter	Oxford
Edgecombe, William	B.A.	Pembroke	Oxford
Hill, George	M.A.	St. Edmund Hall	Oxford
Laing, William	B.A.	St. John's	Cambridge
Lewis, George Tucker	B.A.	Queen's	Oxford
Oliver, Robert Jewell	B.A.	Pembroke	Oxford
Stephens, Ferdinand Thomas	B.A.	Exeter	Oxford
Stogdon, Abraham Horwill	B.A.	Trinity	Cambridge
Wilkinson, John	B.A.	Merton	Oxford

PRIESTS.			
Buck, Richard Hugh Keats		Sidney Sussex	Cambridge
Bullocke, Henry Bawden	B.A.	Exeter	Oxford
Domville, Charles Compton	B.A.	Wadham	Oxford
Martin, George	B.A.	St. John's	Cambridge
Polwhele, Edward	B.A.	Trinity	Cambridge
Sawer, John	B.A.	Queen's	Cambridge
Smith, Peter Parker	B.A.	St. John's	Cambridge
Toose, Henry John	B.A.	Brasenose	Oxford
Warren, John	B.A.	Exeter	Oxford

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barrett, W.	Preston-on-Stour	£55	Glouc.	G. & B.	J. R. West, Esq.
Bolton, M. C.	Shimplingthorne		Suffolk	Norwich	Rev. T. Fiske
Booty, M. G.	Wensley	1337	York	Chester	Lord Bolton
Breese, J.	Belper	158	Derby	L. & C.	Vicar of Duffield
Brown, J. M.	Isham Superior	199	Northam.	Peterboro	Rev. E. Hoare
Browne, T. M.	Standish	527	Glouc.	Glouc.	Abp. of Canterbury
Capper, D.	Huntley	242	Glouc.	G. & B.	R. Capper, Esq.
Coleman, G.	Water Stratford	306	Bucks	Lincoln	D. of Buckingham
Curteis, T. C.	Frenchay		(New Parish) Glouc.	G. & B.	St. John's Coll. Oxf.
Davies, W.	Meliore	140	Pembroke	St. Dav.	{ T. Lloyd, Esq. and Freeholders, <i>alt.</i>
Dodson, T. P.	{ Willoughby-on-the- Wolds	{ 87	Notts	York	T. Dodson, Esq.
Ellis, E. C.	Stercuton	192	Berks	Salisbury	D. & C. of Westm.
Fiske, J. R.	Kettlebaston	223	Suffolk	Norfolk	Rev. T. Fiske
Glossop, F.	West Dean		Wilts	Salish.	{ Rev. H. Glossop and J. A. Young
Granville, G.	Chelford	135	Cheshire	Chester	T. Parker, Esq.
Haden, J. C.	Hutton	313	Essex	London	D. & C. of St. Paul's
Ingram, G.	Chedburgh	234	Suffolk	Norwich	Marquis of Bristol

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Irwin, A. L.	Norwich, St. Clement's	98	Norfolk	Norwich	Claus Coll. Camb.
Johnson, R. W.	Packwood	59	Warwick	L. & C.	Earl Cornwallis
Law, W. T.	Whitchurch Canonicorum	739	Dorset	Salisbury	Bp. of B. & W.
Llewellyn, D.	Euston		Wilts	Salisbury	Marq. Allesbury
Mason, H. P.	Beesby	207	Lincoln	Lincoln	Lord Chancellor
Matthews, J.	Melbury Osmond with Sampford	268	Dorset	Salisbury	Earl of Ilchester
Orde, E. S.	Alnwick	175	Northum.	Durham	Bp. of Durham
Radcliffe, W. C.	Ponhill Giffords	351	Wilts	Salisbury	J. Benett, Esq.
Ray, H.	Hunston	55	Suffolk	Norwich	H. Helgham, Esq.
Sandys, G. W.	Grandborough	191	Bucks	London	Lord Chancellor
Scurr, R. W.	Shenley-Mansell Addington	424 200	Bucks	Lincoln	{ Rev. P. Knapp J. Poulett, Esq.
Servante, W.	Kemply	204	Glouc.	Glouc.	D. & C. of Hereford
Sharp, W.	Addingham	253	Cumb.	Carlisle	D. & C. of Carlisle
Smith, C. L.	Little Canfield	327	Essex	London	Christ's Coll. Camb.
Smith, J. H.	London, St. James (NewCh.)		Middlesex	London	Bp. of London
Stowell, J.	German	90	I. of Man	Sodor & Man	Bp. of Sodor & Man
Thornburgh, F.	Kingswood		Somerset	G. & B.	Rate Payers
Weston, W. H.	Bedwardine, St. Michls.	90	Worc.	Worc.	D. & C. of Worc.
Whitby, J.	Openshaw, St. Barnabas				{ Bp. of Chester and others
Wilson, J.	Deeping, St. James	191	Lincoln	Lincoln	Sir T. Whitchote, Bt.

APPOINTMENTS.

Name.	Appointment.
Ansell, T.	Chaplain to Warminster Union.
Backhouse, R. D.	Surrogate for Canterbury.
Barker, —	Head Mastership of Grammar School, Walsall.
Brymer, W. T. P.	Archdeacon of Bath.
Graham, —	Chaplain to Medway Union.
Grylls, T.	Deanery of Exeter.
Kent, J.	Rural Dean of Booth Graffoe.
Ley, W. H.	Head Master of Hereford Cathedral Grammar School.
Oakham, R.	Rural Dean of Ilchester.
Polwhele, W.	Chaplain to Tavistock Union.
Ramsden, T. S.	Chaplain to Ilford House of Correction.
Richards, J.	Assistant Classical Mast. K. Edward's Sch. Birmingh.
Tate, C. R.	Curate of Portsmouth.
Thomson, J. R.	Chaplain to Totnes Union.
Tuson, G. B.	Chaplain to the Artillery.
Vaux, B.	Assistant Curate, Collegiate Church, Wolverhampton.
Walker, J.	Oxford Preacher, Whitehall.
Waller, R. P.	Assistant Curate of Scarborough.
Walters, N.	Rural Dean of Beltsloe.
Worthy, C.	Curate of St. David's, Exeter.

CLERGYMEN DECEASED.

THE HON. DR. LE POER TRENCH, ARCHBISHOP OF TUAM.—With feelings of deep regret we have to announce the demise of that amiable and virtuous prelate, the Archbishop of Tuam. The Hon. Dr. Le Poer Trench was, in every sense and acceptance of the term, a great and good man. Learned as a scholar—profound as a theologian—devout as a christian minister, and as a pulpit orator unrivalled in his day, his life furnished a brilliant example of the force of gospel principles, acting on

a vigorous intellect, and recommended in their practical effects by a courtesy of manners which, without suppleness, was winning—and the advantages of a personal address, which, to the most unbending independence, added the most captivating suavity. In his Lordship's demise the Archdiocese of Tuam becomes extinct.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Bishop, W.	Thornton	£155	York	York	Vicar of Bradford
Boak, J.	Paston	634	Northam.	Peterboro'	Bp. of Peterboro'
Goodman, J.	Kemmerton	503	Glouc.	Glouc.	Corp. of Glouc.
Grainger, L.	Barneby-le-Wold	305	Lincoln	Lincoln	Bp. of Lincoln
Meyrick, E. G.	Ramsbury	219	Wilts	Salisbury	Lord Chancellor
	Winchfield	247	Hants	Winchest.	Rev. H. E. St. John
Mules, W.	Bittadon	83	Devon	Exeter	G. Barbor, Esq.
Neas, R.	Parley West	195	Dorset	Salisbury	Rev. C. P. Brune
	Lapworth	428	Warwick	Worc.	Merton Coll. Ox.
Pye, H. A.	Clrencester	443	Glouc.	G. & B.	Bp. of G. & B.
	Harvington	296	Worc.	Worc.	D. & C. of Worc.
Raymond, J.	Wimbish	190	Essex	London	Rev. J. Raymond
Rider, R. C.	Stoke	180	Kent	Rochester	B. Duppa, Esq.
Sampson, T.	Groton		Suffolk	Norwich	J. W. Willett, &c.
Still, J.	Fonthill Gifford	351	Wilts.	Salisb.	J. Benett, Esq.
	Chicklade	230			Marquis of Bath
Watkins, T.	Collingburn-Kingston	261	Wilts.	Salisb.	D. & C. of Winchest.
	Minty	166			Archdn. of Salisb.
Williams, E.	Rhoscolyn	260	Anglesey	Bangor	Bp. of Bangor

OBITUARY.

PROFESSOR RIGAUD.—It is our painful office to announce the death of the Savilian Professor of Astronomy; and we feel assured that our readers will not be satisfied without some notice, however imperfect, of an individual who had been so long a distinguished ornament of the University, and who at the same time was not only endeared by his many virtues to a large circle of private friends, but, we may add, universally esteemed and respected. Professor Rigaud was matriculated of Exeter College at the early age of sixteen, and had never been absent from Oxford so much as a single year during the period which has since elapsed, little short of half a century. The character, consequently, of few persons could be better known, and certainly none could better bear a close and searching inspection; for he was constantly applying to his own moral improvement the accuracy of observation, and correctness of judgment, which qualified him for mathematical pursuits, and enabled him to recover and ascertain so many particulars respecting Bradley, Harriot, Hadley, and other eminent scientific men, the biography of whom had been previously neglected. No one could be more desirous of fulfilling all the duties of life; and none, we can confidently affirm, ever surpassed him as a son, or as a parent. Twelve years ago he had the misfortune to lose his wife,—a bereavement which he felt most acutely, though he endeavoured to conceal the extent of his sufferings from others; and from that time devoted himself, with all the energy and ardour of his character, to the education and care of his children. Henceforward this was the object for which he lived; yet even this attachment was not suffered to absorb his thoughts, and to interfere with his professional duties, as a Lecturer and an Observer; and he was ever forward to promote the cause of science, either in London or in Oxford, where he was one of the originators of the Ashmolean Society, and a frequent contributor to it of Papers, most of which have been published. The simplicity and innocence of mind which has in many instances characterised men of distinguished science, he possessed in a peculiar degree. He was no less remarkable for integrity, for the strictest veracity, and for genuine humility; and those valuable qualities were combined with great forbearance in judging others, with the warmest and most zealous affection to his friends, and with the most devoted and grateful loyalty to the four Sovereigns whom he had, in succession, the honour of serving. His illness, which was sudden and

unexpected, he bore with resignation and christian fortitude; his sufferings were most severe, but happily they were of short duration, yet long enough to show that his virtues were the fruits of faith, and could stand the trial of a dying hour; proving that he rested his hopes of salvation wholly and unreservedly on the only true foundation—the meritorious death and sacrifice of our Redeemer.

Mr. Rigaud, who was born at Richmond in 1775, was of a family connected with science, both his maternal grandfather and his father having filled the office of Observer to the King at Kew, an office graciously conferred upon himself upon his father's death, and which he afterwards held in conjunction with his uncle, Mr. Stephen Triboulet Demainbray. He was of French extraction, and being descended from one of those families of rank and fortune, who, on the revocation of the edict of Nantes, resigned their property and fled to a foreign land for conscience' sake, he was brought up in attachment to the Protestant faith, which was in after-life approved and strengthened by conviction. At Exeter College he was elected Fellow, before he was of sufficient standing for a degree; and, as soon as his age permitted, was engaged in tuition, and afterwards read the Lectures on Experimental Philosophy for Dr. Hornsby, on whose death, in 1810, he succeeded both to that appointment and the Savilian Professorship of Geometry. This vacated both his Fellowship and the Proctorship, which he held in that year. In 1815 he married the eldest daughter of Mr. Jordan, of Portland-place, the Colonial Agent for the Island of Barbados, by whom he leaves seven children, the eldest of whom he had the happiness to see chosen into a Fellowship of Exeter College during the last year, and subsequently distinguished by the attainment of the highest honours, in both classes, at the last examinations.

Mr. Rigaud was matriculated of Exeter College as the son of Stephen Rigaud, Esq. of Richmond, April 15, 1791. He proceeded B.A. November 9, 1797, and M.A. November 21, 1799; Senior Proctor of the University, 1810; Reader in Experimental Philosophy and Professor of Geometry, in the same year; Delegate of Accounts, 1824; Delegate of the Press, 1825; Professor of Astronomy and Radcliffe Observer, 1827; a Vice-President of the Royal Society, 1837-8. He was appointed Public Examiner on occasion of the alteration of the statute 1801, in conjunction with the present Bishops of Llandaff and Exeter; again in 1806, and, lastly, in 1835, as Examiner in Mathematics and the Physical Sciences, when another change took place, and the Classical and Mathematical examiners became distinct offices. Mr. Rigaud was also selected by the President of Magdalen College (Dr. Routh) as the first examiner for the Johnson Mathematical Scholarship in 1835.

Mr. Rigaud, in 1831, printed the Miscellaneous Works and Correspondence of Dr. Bradley, to which, in 1833, he added a Supplement, including an account of Harriot's Papers. In 1838 he published some valuable notices on the first publication of Newton's "Principia." These were all printed at the University press; and, at the time of his death, he was diligently employed in editing a very valuable collection of original letters from men of eminence in the scientific world, from the originals among the papers of Mr. Jones, father of Sir William Jones, now preserved in the library of the Earl of Macclesfield. Mr. Rigaud was a frequent contributor to the scientific journals of his day; to the Transactions of the Royal Society; to Brewster's Journal, and to the Nautical Magazine. In the Transactions of the Ashmolean Society will be found, by him, Remarks on the proportionate quantities of Rain at different seasons in Oxford; a paper on the Arenarius of Archimedes; and an Account of some early Proposals for Steam Navigation; and, at the commencement of the present term, he read before the same Society an interesting paper on Captain Savery and his Steam Engine, which we hope and believe will appear in the next volume of their Transactions.

Name.	Appointment or Residence.
Blackburne, M.	Kirkby Ravensworth, Yorks.
Brown, J.	Burnall in Craven.
Bush, J. C.	Pembroke Coll. Camb.
Evans, E. J.	Oakhill.
Jones, R.	Curate of Wigan.
Jones, T. C.	Bristol Hotwells.
Moore, F.	Kennington.
Porter, J. T.	Close, Salisbury.

OXFORD.

Degree days this Term will be, Thursday, May 2; Friday, May 10; Saturday, May 18.

At a meeting of the Heads of Houses, held for the purpose of electing a Bampton Lecturer for the year 1840, the Rev. Edward Hawkins, D.D. Provost of Oriel College, was unanimously elected.

The nomination of the following gentlemen to be Delegates of Privileges for the ensuing year has been unanimously approved:—

E. T. Bigge, M.A. Fell. of Merton Coll.
W. K. Hamilton, M.A. Fell. of Merton Coll.
C. P. Eden, M.A. Fell. of Oriel Coll.
W. L. Brown, M.A. Stud. of Christ Ch.
L. F. Bagot, M.A. Fell. of All Souls' Coll.

In Convocation, the Proctors of last year resigned their offices, the Senior Pro-Proctor, the Rev. Mr. Hamilton, of Merton College (in the unavoidable absence of the Senior Proctor, Mr. Ricketts,) making the usual Procuratorial speech, recounting the events of the past year, in which he paid a just tribute to the memories of the late Provost of Worcester, the late Rector of Exeter, and the late Professor of Astronomy. The new Proctors, having been previously elected by their respective colleges, were presented for admission to the Vice-Chancellor.

SENIOR PROCTOR.

The Rev. J. Ley, M.A. Stud. of Chr. Ch.

JUNIOR PROCTOR.

A. G. Lethbridge, M.A. Fell. of All Souls' Coll.

The former was presented by the Very Rev. the Dean of Christ Church; the latter by the Warden of All Souls'. After making the parliamentary declaration, taking the usual oaths, and being admitted by the Vice-Chancellor with the accustomed ceremonies, to the offices of the Proctorship, the new Proctors named the following gentlemen to be Pro-Proctors for the ensuing year:—

Rev. W. L. Brown, M.A. Stud. of Chr. Ch.
Rev. J. R. Hall, M.A. Stud. of Chr. Ch.
Rev. W. Jacobson, M.A. V.P. of Mag Hall.
Rev. W. K. Hamilton, M.A. Fell. of Mer. Coll.

The Rev. Philip Wynter, D.D. President of St. John's College, has been

unanimously elected a Curator of the Sheldonian Theatre, in the room of the late Rector of Exeter, the Rev. Dr. Jones.

The Convocation has unanimously agreed to grant to the clerical library at Sidney, in Australia, copies of all the theological works in the Greek, Latin, and English languages, published at the University press, and now in the warehouse of that establishment.

The Rev. Ashurst Turner Gilbert, D.D. and Principal of Brasenose College, has been nominated and approved as a Delegate of the Press, in the room of the late Mr. Professor Rigaud.

EXETER COLLEGE SCHOLARSHIPS.

An examination will take place on Monday, May 13, in order to elect to two Scholarships in this College—one, open to all persons above the age of sixteen, and under the degree of B.A.; the second, limited to sons of clergymen of the county of Somerset, under the age of nineteen, with preference to the kindred of the Rev. Thomas How, late Rector of Huntspill, Somerset. Candidates are required to call on the Rector, with the necessary certificates, on or before Saturday, May 11.

UNIVERSITY COLLEGE.

An Election to a Fellowship now vacant in this college, on the Foundation of King Henry IV. will be holden on Friday, May 17. This Fellowship is open, with a preference to persons born in the dioceses of York or Durham. The Fellows on this Foundation are required to enter into holy orders before they can be admitted actual Fellows.

The examination will commence on Tuesday, May 14, and the candidates are required to present in person, to the Master, certificates of their baptism, and of the place of their birth, together with the usual testimonials from their respective colleges or halls, on or before Saturday, May 11.

WORCESTER COLLEGE.

There will be an election of a Scholar, on the Foundation of Dr. Clarke, in this college, on the 8th of May next. Candidates must present to the Provost, on or

before the 4th of May, certificates proving that they were born of English parents, in the provinces of Canterbury and York, together with satisfactory testimony of their moral character. A preference is given, *ceteris paribus*, to the orphans of Clergymen of the Church of England.

DOCTORS IN CIVIL LAW.

J. P. Deane, Fell. of St. John's Coll.

MASTERS OF ARTS.

Rev. P. Mules, Fell. of Exeter Coll.

Rev. A. Hackman, Chap. of Chr. Ch.

B. E. Bridges, Fell. of Merton Coll.

Rev. F. Curtis, Balliol Coll.

Rev. W. Smith, Christ Church.

C. Badham, Wadham Coll.

J. Butler, All Souls' Coll.

O. Gordon, Student of Christ Church.

J. C. Prichard, Fell. of Oriel Coll.

R. W. Church, Fell. of Oriel Coll.

Rev. T. B. Morrell, Balliol Coll.

Rev. J. Ballard, Trin. Coll.

W. F. Donkin, Fell. of University Coll.

BACHELORS OF ARTS.

D. W. Griffith, Jesus Coll.

James M. Lakin, Worcester Coll. grand compounder.

CAMBRIDGE.

Notice has been given, that the following will be the Classical subjects of examination for the degree of B.A. in the year 1841.

Homer's Iliad, books vii. viii. ix. x.

Sallust's "Bellum Catilinarium."

The examination for the Tyrwhitt's Hebrew Scholarships will commence on the second Wednesday in May, and all candidates must send in their names to the Vice-Chancellor on or before the first of that month.

CAIUS COLLEGE.

The President and Fellows of Gonville and Caius College, have elected Isaac Preston Cory, senior Fellow; the Rev. Robert Murphy, Stokes Fellow; William Frederick Hill Jerrard, and the Rev. Michael Gibbs, Frankland Fellows; and John Tozer, a Fellow on the Wortley Foundation.

It has also been decided that in future years there should be an examination in anatomy and physiology, to be passed, as well as the examination in chemistry, for the Mickleburgh Scholarship, by all students in medicine, in or after their second year; and that an exhibition should be given to the best answer in that examination, and also to the best in the examination in moral philosophy.

QUEEN'S COLLEGE.

The following gentlemen have been elected Scholars:—Reynolds, Bickersteth, Eller, Marie, Raw, Crabbe.

ST. JOHN'S COLLEGE.

The following gentlemen have been elected Fellows upon the foundation:—Benj. Morgan Cowie; Percival Frost; Wm. Bishop; Samuel Blackall; George Currey. Platt Fellows:—F.W. Harper; Coates.

TRINITY COLLEGE.

The following gentlemen have been elected Scholars:—Law, Allan, Gooden, Mate, Wicks, Watt, Blinkiron, King Neal, H. C. Jones, Preston, Cope; and J. Allen, a Westminster scholar.

DEGREES CONFERRED.

MASTERS OF ARTS.

William Conway, Trin. Coll.

James Ind Smith, Trin. Coll.

Archibald Smith, Trin. Coll.

W. L. Coxhead, Trin. Coll.

W. H. Bateson, St. John's Coll.

John Tozer, Caius Coll.

Alexander Paton, Queen's Coll.

James Cottle, Catharine Hall.

P. H. Frere, Fell. of Downing Coll.

BACHELORS OF ARTS.

Edward Pizey, Queen's Coll.

William Mills, Queen's Coll.

T. W. Marshall, Trin. Coll.

Sydney Smith, Trin. Coll.

G. H. Capron, St. John's Coll.

A. J. Hanmer, St. John's Coll.

Richard Woosnam, Caius Coll.

C. B. George, Jesus Coll.

P. C. M. Huskin, Jesus Coll.

G. J. Sayce, Christ's Coll.

Edward Husband, Sidney Sussex Coll.

T. M. Sherwood, Downing Coll.

MARRIAGES.

At St. George's, Hanover-square, the Rev. Theodosius Burnett Stuart, B.D. Fellow of Queen's College, Cambridge, to Maria Love Robertson, youngest daughter of the late Captain Thomas Robertson, of the East India Company's service.

At St. James's, Westminster, the Rev. Henry Octavius Coxe, M.A. of Worcester College, Oxford, and one of the Sub-Librarians of the Bodleian Library, to Charlotte Esther, youngest daughter of General Sir Hilgrove T. Turner, G.C.H. &c.

THE FOLLOWING WORKS HAVE BEEN RECEIVED.

- Job and his Times; or a Picture of the Patriarchal age during the period between Noah and Abraham. By Thomas Wemyss.
- The Old Testament, with a Commentary. By the Rev. C. Girdlestone, M.A. Part IV.
- Ryall's Portraits of eminent Conservative Statesmen. Part XII.
- Sir Thomas Lawrence's Cabinet of Gems, with Biographical and Descriptive Memorials. By P. G. Patmore.
- The Christology of the Old and New Testament. By the late Rev. J. A. Stephenson, M.A. 2d vol.
- The Church of Rome in her primitive purity, compared with the Church of Rome at the present day. By J. H. Hopkins, D.D. Bishop of Vermont. U. S. Edited by the Rev. H. Melvill, B.D.
- The Lord's Supper as observed in the Church of Scotland. By the Rev. A. Whyte, A.M.
- Papery in the Ascendant; Sufferings of the English Protestant Martyrs, 1555, 1556, 1557, 1558. Compiled by T. Smith.
- Preparations for a Holy Life. By the Author of the New Week's Preparation to the Sacrament.
- A Summary of the Writings of Lactantius. By the Rev. J. H. B. Mountain, B.D.
- The Philosophy of Artificial and Compulsory Drinking Usages in Great Britain and Ireland. By J. Dunlop, Esq.
- Hints on Reading, addressed to a Young Lady. By M. A. Stoddart.
- Selections from the Metrical Paraphrases on the Psalms, the Book of Job, &c. By G. Sandys, Esq. with a Memoir by the Rev. J. H. Todd.
- Eucharistica. By Samuel Wilberforce, M.A.
- A Letter to the Rev. W. H. Mill, D.D. containing strictures on Faber's History of the Ancient Vallenses and Albigenes. By the Rev. S. R. Maitland.
- Dr. Hook's "Call to Union" defended; a Reply to Fraser's Answer.
- The Church of England defended against the Church of England Quarterly Reviewer. By a Parson.
- The Poor of the Flock, the Representatives of Christ. A Sermon. By the Rev. J. Chandler, M.A.
- The Church the Teacher of her Children, and the Preaching of the Gospel to the Poor, a Sign of Christ's Presence with his Church. Two Sermons, by the Rev. G. A. Poole, M.A.
- The Rubric; its strict observance recommended. A Friend in Need; or a Word of Consolation in the Hour of Affliction from the death of Friends.
- Twenty-seventh Annual Report of the National Society.
- Institutiones Piæ; or, Meditations and Devotions, originally collected and published by H. I., and afterwards ascribed to the Right Rev. L. Andrews, Bishop of Winchester. Edited and arranged by the Rev. W. H. Hale, M.A.
- The Voice of the Church, Vol. I. Part II.
- Cardinal Bellarmine's Notes of the Church Examined and Confuted. Part III.
- Report of the Liverpool District Committee of S. P. G.
- Gentleman's Magazine. April.
- Christian Examiner. April.
- Rules and Exercises on the right use of the Latin Subjunctive Mood. By the Rev. H. Greenlaw, M.A.
- The Young Scholar's English-Latin Dictionary. By the Rev. J. E. Riddle, M.A.
- The Antiquity of the Book of Genesis. By B. H. P. Talbot, Esq.
- The Religious Origin and Sanctions of Human Law. An Assize Sermon, by the Rev. R. Parkinson, M.A.
- The Revival of Religion. By J. Douglas, Esq. of Cavers.
- Apostolic Succession considered in relation to National Education. By H. E. Head, M.A.

NOTICES TO CORRESPONDENTS.

- "O. S.'s" admirable Sermon in our next.
- "E. B." The additional Notes on Theodoret, from our esteemed correspondent, shall be inserted in their proper places.
- Lord John Russell's "atrocious attempt" shall receive our early attention.
- "X." We wish our friend would make his valuable articles more available by curtailment, as our confined space will rarely admit of room for letters of four pages in length.
- We have received two letters signed respectively "Veritas," and "L." respecting a financial paragraph in the Report of the Society for Promoting Christian Knowledge; but as we are quite certain the Society have not designedly made a misstatement, we for the present decline publishing them.
- "H. M.K." has our best thanks.
- Our anonymous friend appears to us rather hypocritical.
- "Vindex" is mistaken; we have not been frightened by Dr. Hampden's friend. We are only waiting a little further information to conclude our article upon the Regius Professor, which shall astonish that gentleman, and fully vindicate the character of Mr. Davison.
- "G. C." In deference to "G. C." we postponed our intention of entering into the Oxford Tract controversy, and now await his article.
- "Q." Certainly.
- "Cantab." It is true that a cheap publication has assumed our second title; but the works are so utterly different in principles and execution, that persons are soon undeceived, and return to the OLD STANDARD REMEMBRANCE with stronger feelings of attachment.